

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON

Editorial Board

DR. IDABELLE LEWIS MAIN, *Chairman*

Rev. C. W. ALLAN
Mr. E. E. BARNETT
Rev. ALEX. BAXTER
Mr. L. T. CHEN
Miss IRENE DEAN

Miss MARGARET FRAME
Rev. CARLETON LACY D.D.
Dr. R. Y. Lo
Rev. E. C. LOBENSTINE
Mr. C. H. LOWE

Mr. Y. LEWIS MASON
Dr. C. S. MIAO
Miss CORA TENG
Dr. Y. Y. TSU
Mr. Y. T. WU

Corresponding Editors

Dr. D. W. LYON
Rev. HUGH McMILLAN

Rev. H. DAVIES
Dr. R. G. AGNEW
Bishop R. O. HALL

Mr. GILBERT McINTOSH
Rev. E. ROWLANDS

VOL. LXVI

APRIL, 1935

No. 4

MOMENTOUS ISSUES

EDITORIAL

CHINA'S NEW WAR WITH NARCOTICS

The Chinese Government has declared a six-year war against opium and drugs. The latter are even more a menace than the former as their use and distribution are the easier hidden. In view of the threat of this traffic to the prestige and life of China the Government is attacking it with military measures. The National Commission for the Suppression of Opium still exists and former laws still obtain except where temporarily modified by the measures of the new agency—the Opium Suppression Supervisory Bureau, which is under the President of the Military Commission of the National Government. Both the traffic in narcotics and obdurate use thereof are now crimes. This is evident in that the death penalty may be applied.

But why a *six-year* campaign? That question naturally arises. Is there not danger that ere the six years have passed the initial impulse of this new drive will have weakened? The answer is that the policy of absolute prohibition formerly tried by the Government has not given satisfactory results; so the menace is to be tackled in military fashion by capturing territory progressively. For instance in Chekiang, Kiangsu, Fukien, Anhwei, Hupeh, Hunan, Kiangsi, Honan, Hopei, Shantung and Shansi an order has been issued for immediate prohibition of poppy cultivation. Two reasons are given for not applying this order to all the remaining provinces at once. First, in some places the shift cannot be peremptorily made from

poppy to grain cultivation. Second, some opium is still needed to supply those addicts who by reason of physical complications or the stubbornness of their addiction are to be permitted to continue the use of drugs for as much of the six years' period as is deemed necessary for a cure. All this is under military law and military courts will be entrusted with the enforcement of the new regulations. The importation of foreign opium is still prohibited; the new regulations do not provide for the exportation of Chinese opium. The application of the Drug Regulations in Hupeh, Hunan, Honan, Anhwei, Kiangsi, Kiangsu, Fukien, Chekiang, Shensi and Kansu has already been entrusted to the Opium Suppression Supervisory Bureau. The military arm of the Government assumes responsibility for ensuring that they are carried out. This new anti-narcotic drive is, indeed, spoken of as a "military period of campaign against drugs."

The Government is also providing facilities whereby addicts may escape their bonds. There is a Central Research Bureau for the Treatment of Addicts. Institutions for the cure of addiction ("corrective institutions") are to be set up in the provinces. This treatment is compulsory. The cost thereof is, however, made light and may be reduced to nothing if necessary. Such institutions have already been opened in Shanghai, Peiping, Nanking, Tientsin and other cities. In Kiangsu alone there are some twenty. In Shanghai 732 addicts were treated in about two months; in Peiping 283 were discharged cured in sixteen days. Many came voluntarily for treatment. Drug addiction appears to be more a male than female vice as in no case where figures are given were women more than 23 percent of the addicts and usually less. Time for "cure" varies from ten to sixteen days. In Peiping the cost of a "cure" averaged \$12 to \$15 silver. Both as regards opportunity for cure and regulations for suppression the Government has openly assumed full responsibility. The completeness of the plans as proposed by the Government is a new feature in anti-narcotic campaigns in China.

What should Christians do about this new and experimental attempt to suppress a major menace to China's well-being? They should not indulge in theoretical criticisms. Missionaries should remember that the problem is complicated for the Chinese Government by the fact that the leased territories provide shelter for Chinese offenders. They should not forget, either, that sterner restrictive measures in the West are driving foreign traffickers to China. Extraterritorial laws play into the hands of such. Chinese Christians, churches and institutions should take steps to help addicts escape from their bonds and to stir up public opinion against the traffic. We have heard, too, that members of churches sometimes participate in this evil. Special Christian effort should be made to help all such and to see that the reputation of the churches is clean at this point. There have been cases where farmers were compelled to grow the poppy. That necessity is now obviated in many provinces. This should be made known. In short Christian churches should take a positive and cooperative attitude towards the campaign. Public opinion is still the major factor in making any anti-narcotic campaign a success.

WHY THE SEPARATIST MOVEMENTS?

Several times recently we have referred to the tendency in China for groups of Christians under the influence of individual leaders or groups to hive off in part or in whole from the organized churches. It behooves us to seek for an understanding of the causes of this emerging separatism.

One explanation which is frequently used because, perhaps, it is so easily available is that "modernist" influence has devitalized the life and message of the churches. Is that true? The allegation assumes that the churches which are most affected by these separatist movements are also the most influenced by "modernists." Now whatever the ultimate explanation of this separatism in China the facts do not seem to support this particular explanation thereof. We are not going to attempt to define "modernism." Why should we? Those who use this explanation do not. They seem to have in mind, however, those whose ideals are in more or less contrast to those of the traditional evangelists. How far then, can the former possibly be the cause of this separatist movement?

We note, to begin with, that "modernism," however defined, is much younger historically than separatism. This latter is an old aspect of Protestantism. Many of the organized churches themselves are the fruit of just such separatist movements. To this extent those who head up those separatistic groupings—large or small—in China are simply following a Protestant bent. They are, furthermore, emphasizing the traditional messages that have come out of the West. Obviously "modernism" as a general feature of religious life can hardly be blamed for what is beginning to appear in China. It is only one and a relatively late aspect of Protestant separatism.

But let us get away from generalities and ask again can "modernists" in China be made the scapegoats of present-day separatist movements therein? Students are sometimes attracted by these separatist leaders. But as a body students have been inclined to be somewhat critical of the organized church. That would explain, in part, the lining up of a small minority of them behind the separatists. In general the organized church does not appeal to Chinese educated youth. But the usual explanation of this weakness of appeal is that the leadership of the church is not sufficiently modern. It may be assumed that "modernists" would also be modern in that they would be educated. But the proportion of highly educated preachers in the organized church is noticeably small. Most of the Chinese who preach have been trained under traditional evangelistic ideals. So far as their theological conceptions, viewed in the large, are concerned the bulk of them strike the same notes as those of the separatist leaders. While there are a few "modernist" workers in the Christian ministry their influence over the organized churches at large is almost negligible. Whatever the real cause or causes, therefore, of this separatism it can hardly be laid to "modernistic" preaching in the churches. Highly educated young Chinese Christians have tended away from the ministry.

But perhaps it is the influence of "modernist" missionaries. Now unfortunately for that query we note that this separatist

movement in China has sprung up at a time when for all practical purposes traditional evangelistic work has been turned over to Chinese leaders. Indeed evangelistic work as such is now left more to Chinese Christians than any other branch of Christian work. Furthermore, it is becoming evident that the demobilization of missionaries that has taken place in recent years has decreased more the strength of those missions and missionaries who might by some stretch of imagination be called "modernist" in varying degrees. This shift is not due, we think, to any definite selective policy on the part of boards, missions or their supporters whose lessened subscriptions have forced retrenchment. Incidentally we may note that the financial depression in mission circles has not shown marked partiality to either "modernists" or evangelicals. Separatism has sprung up in China at a time when "modernist" influences, judged statistically, are going down.

This separatist movement must, therefore, be explained in some other way than by charging it up to "modernists." A more pertinent explanation is needed. Traditional evangelicals must study their own positions. Indeed it looks as though some lack in their own case is a better explanation than the one on which we have briefly commented.

It is probably true that these free-lance evangelists and separatist leaders offer a more spontaneous religious experience than the organized churches. We suspect that the latter are all too often weighted down with formality and inert messages. Neither of these has anything to do with "modernism." Then, too, without accepting *in toto* the messages of these separatists we may admit that taken by and large they denote an upwelling of vitality among Chinese Christians. Though their words are strikingly similar to those of their western colleagues they are assuming the responsibility for delivering them. They are alert! If they cannot do their work within the organized churches it is up to those churches to find out why and not blame it on "modernists." The real difficulty, whatever it be, is *within* the organized churches. It can with no stretch of imagination be attributed to "modernists." Here is a field for another study. Until it has been made we must content ourselves with the above admittedly inadequate comments.

TOWARDS THE GREATER "CHANGE"

The simple Anglo-Saxon term "change" has taken the place of the longer term "conversion." It has the advantage of being both a verb and a noun. It does not connote, either, the theological or ecclesiastical requirements which have long been tied up with the idea of conversion. That in our present age is an advantage. Furthermore, this new term puts in the forefront the necessity of a change in behavior, while not obscuring the need of a change of the spirit also. Less emphasis is laid, too, on the question of personal security in the future. That which should happen here and now takes its proper place in contrast. All this works towards the long-needed simplification of religious experience.

Though this substitution of terms should be credited to the Oxford group Movement as a religious phenomena change occurs in connection with every sort of revival whatever the auspices under which it may arise. Change is not a prerogative of any particular group label. Whether or not any particular movement induces a greater volume of such change we have no way of knowing except by accepting the statements of its promoters. At the moment there are numerous groups and individuals in China engaged in life-changing, though not all use that suggestive term. Since all these groups aim at the same goal it is fair to test them all by the same query—How extensive or inclusive is the change involved? That query is, perhaps, more important than asking—How long will the change last? For the length of life of such a change depends upon whether or not its objective keeps enlarging in a way that will call for increasing release of its vitality. Spiritual vitality is not kept going by centering it on a fixed or limited goal. It grows only as the challenge to its expression grows. Growth and continuance of spiritual vitality depend upon continuing enlargement of the field of its expression. A new change must be constantly renewed or enlarged to hold its vitality. Spiritual life is only worth living as it grows into ever larger service. If a vital change is to remain vital it must be attached to any ever-enlarging program of living.

Perhaps most of the revivalists or life-changers concerned would agree with the above statements. But is this agreement more than theoretical? Does their practise accord with such an agreement? The question is not an academic one. For in these days religious living is expected to reach to all the boundaries of human relationships or needs if it is to prove that it has a superior meaning for human life as over against secularism or materialism. Religious experience can no longer prove its worth by living simply for and upon itself alone.

That the change concerned must be vital for the individual goes without saying. That at the heart of his service, be this whatever it may, there must be this same vitality is equally obvious. A dead or dark religious experience can give neither illumination nor inspiration. But is it sufficient that the change should manifest itself solely within the orbit of the life of a person or his personal relations? Shall he be good just within the confines of his customary activities and the economic and social framework that he has always accepted? Most will agree, of course, that this is not enough. They will agree, also, that in his particular industrial or economic unit or business the same vitality should affect his behavior. We find, too, that many changed men, whatever the group label under which the change has taken place, have long been in the habit of modifying their activities within their own enterprise. This is, however, often rendered abortive by the requirements of the larger economic or industrial system of which their own unit is only one part. Thus the vitality of their change expends itself within an orbit that is still relatively small.

Here emerges the question as to whether the field in which spiritual vitality operates must not be broadened to take in the whole

range of the social and economic structure? Men like Kagawa say it must. They do not stop with modifying their own behavior within their own small economic unit. They go further and endeavor to help change the whole economic and social structure. To stop short of this, though it involves issues appalling in their immensity, is to stop short of entering a field adequate to the potentialities of spiritual vitality. Here, for instance, is a man of wealth who practises absolute unselfishness by accepting certain for him unnecessary discomforts and treating those working with him more fairly. So far, so good. But does he question the system that makes him wealthy and at the same time forces multitudes to remain poverty-stricken? Has he not failed of anything like absolute unselfishness unless he does turn his spiritual vitality upon the inequities of the system that makes him wealthy? Is it sufficient for him to give an occasional generous check to lighten the burden of a few others? The answer seems obvious.

The above questions are certainly pertinent. Two answers are often given to them. First, "We are going to do all we can to change individuals (certainly essential!) and leave it to God in his own good time to change the social or economic order." Second, "When there are enough changed lives in the world the change in the social and economic structure will naturally follow." Both these answers side-step the immediate issue. To take the initiative in making social and economic change is man's responsibility. No miraculous or automatic transformation of the existing inequitous social structure is to be anticipated. Those who rejoice in renewed spiritual vitality must think hard about how to change the social structure in which they live. Just filling the world with candle-bearers will not do it. There is no substitute for hard thinking. Social inequities do not melt away automatically. They are not icicles but adamantine evil forces. They have to be *thought* and *fought* through! Only hard thinking, for instance, can make the Golden Rule effective on a society-wide scale. Why not, then, begin at once on this process? Why not head at once towards the larger change—the society-wide change? That is what a man like Kagawa says must be done.

Too many life-changers are content with experiencing or inducing the change. In any event here is an issue which needs to be faced more carefully by them than has been done. Newly vitalized lives must make their sense of responsibility as wide as the whole of life. They must work to the limit the potentialities of their new vitality. They must share their efforts with God as well as their experiences or a fraction of their possessions with men. Only thus can they know absolute sharing. Absolute honesty, too, necessitates that answers be found to questions such as those asked above. Absolutes of any kind cannot be confined within the narrow orbits of individual lives and concerns. While making use of terms peculiar to one group we are by no means intending to apply the questions to them alone. We are only trying to point all concerned to the place where modern problems necessitate that they go.

The Decisive Question Before Protestant Missions

K. S. LATOURETTE

SHALL missionaries center their attention on bringing into existence and nourishing a continuing Christian community? In this lies the most important problem of technique which Protestant missions have yet faced.

Officially and in theory Protestant mission agencies have fairly consistently given an affirmative answer to this question. From almost the beginning they have declared it to be their purpose to help create self-propagating, self-supporting, self-governing churches. In practice, however, they have by no means always pursued this policy. They have tended to put more and more of their effort into schools, hospitals, and various attempts to meet urgent social needs, such as famine relief, the care of orphans, the improvement of agriculture, better forms of recreation, and the fighting of slavery and the traffic in opium. Usually it is insisted that all of these activities are ancillary to building a Christian community and are meant to contribute to it. As a matter of fact, however, in a great many areas they have very slight connection with the newly emerging churches and in some instances are independent of them. Latterly, indeed, we have the frank assertion repeatedly made that they can only be fully Christian if they forswear any thought of "proselyting"—that is, of winning adherents to the church. The protagonists of this view declare that to run a good hospital or a good school is in itself a Christian act and that as an expression of the Christian spirit it is diverted from its proper objective if it seeks to win accessions to a Christian group. This theory of missionary objectives would have Christian folk seek to meet felt needs wherever they emerge, to do so in the Spirit of Christ, and to trust that this Spirit, so displayed, will propagate itself without the aid of such an organization as the church. It regards, indeed, any attempt to build a church as selfish—a type of ecclesiastical imperialism.

Such an attitude is entirely understandable and is put forward by some of our noblest spirits. We need, however, to look at it squarely and recognize it for what it is. In it we have a complete departure from all precedent in Christian history. Heretofore Christianity has spread through a church, and missionaries have assumed that to have permanent place in the life of any group of people Christianity must become embodied in a church. They have, therefore, concentrated much of their effort upon founding and organizing a church. Even though they may have recognized that the Spirit of Christ is not limited to any organization, that many belong to the soul of the church who are not members of its visible body, and that often ecclesiastical groups display quite unchristian characteristics, they have believed that without a visible church that Spirit would die out. Hence they have stressed the formation of professedly Christian groups, bearing the Christian name, and admitting members through the historic symbol of baptism. Even those Christians who have made least of organization, such as the Friends, have in prac-

tice believed that without a tangible organization of confessed Christians Christianity would not survive. This contemporary effort, then, to ignore the church and even to oppose those who seek to weld Christians into its fellowship is a new experiment.

Because it is new, this theory of indifference or antagonism to an ongoing organization cannot yet be really tested by past experience. It is too early to say whether the Spirit of Christ will perpetuate itself in any country apart from some visible ecclesiastical expression.

One cannot dwell long upon the subject, however, before two facts emerge. The first of these is that Jesus himself seems to have made no effort to organize a church, or, indeed, any other body. To be sure, twice he is reported to have used the word church and in a sense which would indicate that he assumed its existence. However, the authenticity of these sayings has been challenged as being expressions put into his mouth, although perhaps with no sense of inconsistency or of invention, by those who gave the Gospel records their present form. Aside from this we have no evidence in the recorded sayings or acts of Jesus that he gave any thought to perpetuating his message in any organizational form. The Seventy appear to have been brought together for a specific and temporary purpose and not to have been continued once that objective was reached. Even the Twelve seem to have been a group which he chose from a desire for intimate companionship and assistance in the task immediately before him, but without thought of their perpetuation. Those who conceive of Jesus as believing in the early end of the age and in the imminence of a divine intervention to destroy the existing order and bring in suddenly an entirely new society will see in this lack of concern for a permanent church a confirmation of their interpretation. May it not be, however, that, entirely apart from the apocalyptic hope, Jesus so trusted the divine initiative and had such confidence that God would not let his truth perish from the earth that he was quite indifferent to organization? Indeed, his own tragic death was due to his conflict with a religious organization which claimed divine sanction. May it not be, therefore, that all through the centuries Christians have misinterpreted him in emphasizing the church? Is it possible that in this new departure in missionary theory we are, after nearly two thousand years, for the first time since the first Christian century, fully entering into the mind of Christ? Are they not right who tell us that we must live with abandon, seeking to meet current human needs, wary of all organization except that necessary for the task immediately at hand, and trusting God to perpetuate the spirit in which we have tried to work? Does not this anxiety to create a church really have at its foundation an unrecognized atheism, a lack of faith that God never can and never will allow the message of Christ to die out, even though we have not insured its embodiment in an organization?

The second fact is that this emphasis on the church is the Catholic tradition and that in continuing it Protestantism has as yet failed to emancipate itself fully from its Catholic past. Catholicism

thinks of the church as divinely created and inspired, the means which God has chosen to perpetuate and mediate the Gospel. This conception begins to appear very early. One discovers it in Paul's letters and in other portions of the New Testament and before long the idea is identified by many Christians with a particular kind of organization—that associated with the episcopate. In breaking with Roman Catholicism, most Protestants still dreamed of a perfect church and set about seeking to establish it. The resulting organizations varied widely, but the larger proportion of them were claimed by their leaders to have divine sanction and to hark back to the New Testament for their prototype and authority. Protestants have so far continued the Catholic tradition in that they have in large part identified Christianity with a church. Coming out of this tradition, therefore, Protestants, in seeking to spread the Gospel on new geographic frontiers, have made a prominent part of their effort the building of a church.

Latterly, however, some Protestants have been more and more wavering in their faith in this Catholic tradition. They have felt it to be impossible, in the great variety of organizations which are called churches, to discover any, whether Roman Catholic or Protestant, which has the divine lineaments to a peculiar degree and above its neighbors. This has been especially the case when they have seen these various bodies in the new and unfamiliar surroundings in the lands to which they have been most recently extended. Seen against the background of this new *milieu* the inconsistency of claiming priority for any one of them as a representative of the Spirit of Christ has become more obvious than in their accustomed habitat.

On these new regional frontiers, moreover, Protestant Christians have faced clamant human needs which they have felt that loyalty to the Spirit of Christ constrained them to attempt to meet. To care for the sick, the poverty-stricken, and those crushed by an evil social or economic system has seemed an obvious obligation to those who seek to follow Jesus. This has involved not only hospitals and famine relief, but movements and agencies for removing the causes which produce disease and hunger—in the long run a thorough revolution in the cultures and the economic, political, and social structure of the lands in which missionaries live. The needs have been so urgent that the missionary has felt that he must not wait until the feeble churches he has been calling into existence are strong enough to deal with them, and as a result he has built hospitals, schools, and other organizations which he has devised in an effort to meet them, far beyond the capacity of the younger churches to support. Often he has come to believe that these institutions—hospitals, schools, orphanages, agricultural coöperatives, and the like—are quite as much and perhaps even more incarnations of the Spirit of Christ than the churches. Consequently many missionaries and those who advise them have come to declare that to see in these institutions enterprises which have a legitimate call upon the support of Christians because they feed converts into the churches is to misconceive their true function and to make them less than Christian. From this it is an easy step to impatience with the

church and to regard any effort to perpetuate and strengthen it as selfish.

To return, then, to the original question. Are those missionaries Christian who seek to build a church, or have those who ignore the church found a better way of expressing the Spirit of Christ? It must, of course, at once gladly be said that in hospitals, schools, and the many other non-ecclesiastical enterprises which missions have called into being are some of the most Christlike souls of our generation. It must also be clearly recognized that in many instances these fine spirits are reproducing themselves, that in them again and again men and women have met and been won by reincarnations of Christ. We must, moreover, admit that the churches are very far from being fully Christlike and have very patent weaknesses and defects. However, we must also recognize that it is really not a disembodied Christianity which these advocates of non-church centered missions would uphold. In practically every instance they are building an institution—a school, a hospital, a farm, an orphanage, through which they are seeking to express the Spirit of Christ. It is also a plain fact that schools and hospitals are more quickly secularized than are churches. They early fall into the hands of those who have no interest in their Christian origin and so from them the distinctively Christlike spirit more quickly disappears than it does from the churches. So long as human beings remain gregarious they will form organizations. Those who are caught by the Spirit of Christ will inevitably seek to associate themselves with one another for reciprocal encouragement and for joint effort to perpetuate the Christian vision. A Christianity which is not embodied in some kind of organization cannot hope to continue. This seems to be a way in which God works. So far as our past and present experience goes, the churches, with all their shortcomings, are the organizations which least quickly lose this Spirit of Jesus. If, therefore, we wish Christianity to endure in the lands to which Protestants have introduced it in this past century and a half, we must sharply reorientate the policy of our missionary enterprise and reverse the tendency of the past few years. We must more and more stress the development of professedly Christian communities whose avowed function it is to incorporate and perpetuate the Spirit of Christ.

In doing this, however, we must, if we are true to the message which we believe is our distinctive heritage as Protestant Christians, emancipate ourselves from that phase of the Catholic tradition which sees in one organization more of the divine sanction than in any other. Protestantism in its essence has stood for the direct access of each soul to God and for the duty of each human spirit to express what it believes God has spoken to it. From this viewpoint Christianity must, therefore, have an almost infinite variety of creedal and organizational expressions, each with distinctly unchristlike elements, but all with the possibility of incorporating some of the lineaments of Christ.

Does this mean endless division? Yes! Our Protestant denominations are an indication of the vitality of the Christian movement. If new ecclesiastical organizations were to cease to emerge, it would

be an indication of a lack of fresh Christian experience and a symptom of most serious illness.

This does not mean, however, that Christians should not coöperate. After all, the cardinal Christian virtue is love. If Christians love one another they will seek fellowship with all those who bear the name of Christ. They will strive for a unity of the spirit. Such a unity of the spirit must seek organizational expression. Our task, therefore, is to discover some type of organization which allows for the untrammelled movement of the divine spirit in the human spirit, which makes possible the completest freedom for each Christian to express what he believes God has said to him, and at the same time to preserve so far as possible, unbroken, the bonds of mutual trust and love. Such an organization, especially one which will bring into its fellowship Roman Catholics and Protestants, seems far removed from present realities. However, in the International Missionary Council and the regional bodies which have membership in it Protestantism has for the first time in its history an organization which seems to give promise of such a fellowship.

Protestant missions, therefore, if they are to eventuate in a perpetuation the world around of the Spirit of Christ, would seem to have only one answer to the decisive question before them. They must center their efforts more and more upon strengthening the younger churches and in perfecting the machinery for a world-wide fellowship of Christians. This will also certainly involve emancipation from many of the ecclesiastical forms developed in the Occident and fresh experimentation in types of leadership, organization, and liturgy. If these younger churches are really to deserve the name Christian, they must, moreover, seek to give expression to that vision which has given rise to hospitals and schools and they must not be self-centered but must be continually endeavoring to reach out into the communities in which they are set and to encourage their members to venture forth in new ways to meet the clamant needs of men and women and children and of the society in which they live.

.

With the general tenor of this article, especially as that is expressed in the last two paragraphs, I am in full agreement. But I think that the writer's argument is obscured by a narrow use of the word "church", as though the church were an organization whose only care is the sacraments, prayer, worship etc. For example, in the second paragraph he says: "From almost the beginning they (Protestant missionaries) have declared it to be their purpose to create self-propagating, self-supporting, self-governing churches. In practice, however, they have by no means always pursued this policy. They have tended to put more and more of their effort into schools, hospitals, and various attempts to meet urgent social needs such as famine relief, the care of orphans, the improvement of agriculture, better forms of recreation, and the fighting of slavery and the traffic in opium." The question that arises in my mind, is:—When they

were engaged in establishing hospitals, giving famine relief etc., were they engaged in activities outside the church's sphere, or were these activities an integral part of the church's service to the communities in which they were situated?

What is the church? I would define it as a society of persons devoted to Jesus Christ whose chief concern is to complete as speedily as possible the work he began and to permeate all society with his spirit. As in the days of his flesh his service embraced every aspect of human life, so must the church in every successive age challenge the evils that deprive men of their Christian birth-right and find a remedy for their sorrows. According as times and circumstances change so the church's activities in some respects would change also, but both the aim and the fundamental means of realizing that aim would remain constant. If at the present time in China hospitals, co-operative societies etc., meet the most immediate needs of the people, they should be regarded not as ancillary to the main work of the church but as an integral part of it.

As regards ecclesiastical organization, I believe that there are no directions in Scripture sufficiently full and explicit to be quoted as prescribing a final and unalterable form for all time. The thing in Christianity that has to be perpetuated, that which binds all who profess it into a world-wide fellowship is the possession of the spirit of Jesus Christ. Christians, I hold, are at liberty at any time, by common consent, to alter existing forms to whatever new form they may think is more suited to the immediate age and circumstances. In doing this they would not be liable to the charge of destroying the link of association with the past—for the bond of continuity in all the centuries is fellowship with Christ. Yet, as in the worship of the church much use is made of symbolism, therefore it is highly desirable that, so far as possible, whatever new forms be adopted should symbolise continuity with the past and express the unity of all who love Jesus Christ and are under the away of his spirit.

Unitas.

The "Question before Protestant Missions" is a difficult and important one. There is a real contrast between two views or objectives in mission work; and missionaries do tend to take two rather opposite sides. The article under consideration, however, fails to draw the contrast fairly, or to reach a clear conclusion logically. Rather, it would seem, the writer makes a gallant attempt to "see all sides" and speak for them; then at the end he flops down on one side.

Possibly this side (for Service of the Church, primarily) is fairly represented; but the other (for Service of the Community) is not, particularly in its supposed attitude toward the former side. "This contemporary effort to *ignore* the church and even to *oppose* those who seek to weld Christians into its fellowship"—are there anywhere missionaries, the most vitally interested in wider social service, who would be willing to state their position in the terms quoted? Again, "Are those missionaries *Christian* who seek to build

a church?"—by whom is the question being put in so invidious a manner? What right has the writer to imply that it is?

During the discussion two rather striking facts are noted, which bear in favor of the Service-of-the-Community goal. The first is indeed weighty: if Jesus made no effort to organize a church, or any other body, why should we have so much concern for that particular aim? The second seems far less important. Catholicism has the tradition of the Church as paramount, and "Protestantism has as yet failed to emancipate itself fully from its Catholic past." But, perhaps Catholicism was wiser here. We do not have to keep on "protestings", always and in everything!

Secularization! As if it involved only deterioration! "It is a plain fact that schools and hospitals are more quickly secularized than are churches." Agreed! But this statement is made to carry a great deal too much weight. We have seen schools and other institutions which were largely secularized; yet they continued to render vital and effective service in their communities. In so far, they were Christian. On the other hand, we have seen some churches which were not secularized; but they seemed to shrivel up—desiccate. Neither condition is ideal. In non-secularization, however, lies no inherent virtue.

So far as I can see through this question, there is not a one-way answer to it. An individual or a small group, in a given situation, may indeed have to choose "either....or"; but not missions or boards. The church is the best instrument we have, now, for illustrating the Christian spirit, for spreading it. But it is only the means; it must not be uplifted as an end. And there are diversities of gifts! Some will find and render their deepest service in and through the church; others will serve in specific ways perhaps not under the aegis of the church, but not in opposition to it. And upon whom rests the chief burden of decision in such questions? Why, upon the Christians and the churches of the land themselves! We shall joyfully ask and gain their leadership in this thing. It is their country and their people, who are to be served. My deepest dissatisfaction with the article is that I fail to catch any spiritual identification of the writer or of missionaries, with native Christians. "We must" this and that—ever I asked, "who are *we*?" Then at the end, "They must" and some responsibilities for the younger churches are indicated. But the great task is one; and such separation as this (even for analysis' sake) will not help to accomplish it.

R. E. Chandler.

I wish to thank you for your letter and enclosure and for your request for me to express my opinion about the place of the Christian Church. As my time is so brief and I have so many things on hand, I fear I am not able to write you fully. However, I wish just to say that, in my opinion, with all the imperfections and shortcomings of the Christian Church in this country, it is still the best institution for the expression of the Christian message and ideals. Yes, it is true that other Christian activities in China have become better organized and more expensive; yet it is the church which should

hold the central position in our thinking. In my humble opinion, the Y.M.C.A., the educational institutions, the hospitals and other forms of Christian activities are auxiliaries to the Church. The Church is still the best instrument through which Christianity is being made known and propagated throughout the world.—Chinese Christian.

—=0=—

Christian Unity*

T. C. CHAO

THE SUBJECT assigned to me this evening is Christian unity. I agreed to preach on this subject not without misgivings, for without sufficient historical background and perspective, though not without a deep interest in history, I am afraid I am the least able to approach the subject correctly. How can a person who enters the Christian fold from a pagan family in a pagan land, understand the depth of feelings in regard to the most precious thing called "religious liberty"? How can one who sings;—

"Faith of our fathers, living still,

In spite of dungeon, fire and sword,"

with the feelings of an adopted child, express even an opinion? Is it not true that Christian diversity is a holy achievement, veritably in the name of God? Has not the liberty of the Christian conscience been won through the breaking away of Christian bodies from other Christian bodies? And yet on the other hand, a person like myself, as one of the least of modern Chinese converts to Christianity through missionary efforts and as one who loves broad Christian fellowship, has certain advantages. For one thing there may not be deep and strong prejudices in my mind, nor the desire to be an advocate of any institution, denomination or sect. With your connivance, I may say that I have the advantage of being an innocent heretic, a sort of heretic that lives without the consciousness of being one.

Now I believe that Christian unity is the central theme of the Christian religion itself. When our Lord Jesus Christ appeared in history, his task was to reconcile men to God and to each other through the living power of love. This reconciliation is known in theological parlance as "atonement", effected through the self-sacrifice of the God-man Jesus Christ. It is by His death that unity between man and God, between the world and the Spirit, between man and his brothers, has been achieved; for through the adventurous sacrifice of the best, the best attains to its fullest manifestation. In other words the Christian religion is the religion that pays the highest price for unity,—the unity between the world and God, the unity the attainment of which is life and the absence of which is death. But our Saviour won this unity by breaking other unities. In His day there were many hindrances to this achievement. He broke through them all, leading men to face God and to face each other, in the pure essence of a living reality. He resolutely dis-

*Sermon preached under the auspice of the Peiping Missionary Fellowship, Jan. 13, 1935, and published in *The Peiping Chronicle*.

regarded the Sabbath, transcended the laws of Moses, disobeyed the tradition of his ancestors, rebuked the Pharisees, and counted as nothing the religious paraphernalia of his nation, in order that men might be emancipated for a new life. New wine was poured into new wine-skins. Spiritual unity is always impatient with artificial unities. And Jesus paid the price for real unity with the will of God on the Cross.

These simple statements do not mean to convey the idea, however, that particular theologies, dogmas, church authorities, institutions and the rest of our externalities should be disregarded. All these are necessary symbols or, if you please, sacraments of a living Reality. Life cannot be lived and transmitted without symbols. At the same time, the fact must be recognized that there are symbols and symbols, all of which combined cannot adequately express the burning Reality which believers feel in their experience of God. One set of symbols is good for people of one age, another set for another age. And to many minds in many lands today, there is the grave doubt whether our systems should now cease to be, in order that others may emerge to take their place. The very truth is that there can be no unity if there is no diversity. Unity, if it is a living thing, presupposes the growing together of many elements. Consequently, in working for Christian unity, there can be no place for the thought that any denomination existing today should sacrifice its beliefs, convictions and traditions. These will live or die, not by protection or attack from Christians themselves, but by the wear and tear of time. They will, I can believe, ultimately die out, in spite of human efforts to conserve them. Time, or the changing intellectual and religious outlook of the generations, will make them fossils and thus effect their disappearance.

"So careful of the type," but no!
From scarp'd cliff and quarried stone,
She cries, 'A thousand types are gone.
I care for nothing, all shall go.'"

But so long as these types exist, conveying meanings from spirit to spirit, in the world which is itself a great symbol of the Eternal, they may be looked upon as sacred objects, that is, as instruments set apart for religious purpose.

True unity has inclusiveness as the essential mark of its vitality. It is central in a spiritual organism, but never in a mechanical organization. For this reason, where there is spiritual unity, there is always room for freedom, without the requirement of conformity. In fact, conformity makes unity artificial and therefore unreal. Well says the writer in "Rethinking Missions" on this point:

"Conformity is by no means desirable. Differences of thought and emphasis should be welcomed. They become tragic only when each one of those who disagree claims to be infallibly right, when each excludes the others from fellowship, or when the disagreements reach the point of engendering hate and bitterness, and defeat the possibility of sharing life, ideals and common purposes."

It may perhaps be further said that for the modern Christian, the issue of Christian unity on any other basis than living, loving fellowship, is thoroughly dead. Denominations with similar traditions and organizations may grow together and merge into each other. Other denominations may exist side by side with them. But the claim that all should hold certain doctrines or lose themselves in any one type of ecclesiastical organization, is unwise, unethical, un-Christian and therefore thoroughly untenable. If such claims stand in the way of the fellowship of Christians for meeting a common world situation or for united action in the face of a common crisis, they deserve to be disregarded, if not battered down and broken up, as Christ did when He faced the hardhearted Jews of His time. Thus, Christian unity grows in love without shutting out the possibility of drastic measures.

Again, Christianity is religious because it is ethical. It is a unique choice of essentials and a unique arrangement, disregarding everything that hangs like a mill-stone on the neck of the least of human brothers. The evidence of its divine origin lies in its being "essentially human and historical, simple and morally effective". It says that the heart of the universe is love and holiness; that these are seen in their ultimate excellence in Jesus who is the epitome and apex of humanity; that all who are willing may share in this cosmic life of love; and that religion, pure and simple, is unlimited and unfettered fellowship in thought, word, and service. It also says that the Eternal reveals Himself always in the imperfect and insufficient forms of the temporal, showing revelation to be a mystery of contradictions, elevated into harmony only by adventurous holy living. Its ripest wisdom lies in its call to "seek first the kingdom of God and His righteousness", for then and only then will all things be added for the development and joy of man.

The question may be raised whether we should give up the thought of one organized Christianity, one in thought and form, one in faith and order. That question has to be answered variously. For myself, as a Chinese Christian, committed to internationalism and unlimited fellowship, and conscious of being without sufficient historical connexion with historical organizations, the answer is that we do not want, nor hope, to build up one organized church, one visible embodiment of all that we hold sacred. Under human conditions it will be neither possible, nor desirable to try to have only one theology, one authority, one organization. Even if unity of intellectual and ecclesiastical expression is possible, it could not be the result of premeditated efforts of Christians. At best it will be the result of the growing intellect and soul of the whole human world, including both Christians and non-Christians. Some measure of good may indeed be achieved by conferences on faith and order, conferences that high dignitaries and prominent theologians create and hold. Personally I do not put much premium on these activities. I would rather trust the attempts of unfettered thinkers, devoted commoners, and religious prophets, to live in actual fellowship and cooperation, as attempts at real vital unity. For when their work becomes effective and compelling, church dignitaries and theologians will have to reckon

with its influences. The case is always that the free religious spirit creates and fights for new and higher ideals and the churches follow after when nothing else can be done. So ecumenical councils, except as making concessions to recognized truths, may be regarded as a thing of the past. In my mind, though I may be entirely wrong, Christian unity is a much larger thing than the realization of one form and one content in one organization. It is and should be the spiritual unity of the whole body of truth-seekers. As such it should be inclusive, boundless, and ever-growing.

I wonder if some here have not realized in their own experiences that there are many pure and noble spirits, within and without the Christian fold, who earnestly seek the larger fellowship of all religious people. I wonder if we have not seen that a sort of religious unity, much in the Christian sense, is rapidly growing in the world, because of an awakened and widened sympathy and love for all seekers of God. These people have penetrated beneath the hardened surface of differences. In the past, the Chinese people were laughed at because of their ignorance, tolerance, indifference, muddle-headness, and what not; for being able to be Confucianist, Taoist, and Buddhist at the same time. They did not seem to be interested in theological controversies and ecclesiastical organizations and were therefore thought to be irreligious. I have begun to wonder if there be not real wisdom in the Chinese way of having actual religious fellowship with all religions existing in this land. The Chinese attitude, of course, carries with it too much ease and so also the danger of lack of deep conviction. Yet it seems that it teaches something that one cannot understand unless he has already had the experience of fellowship with people of other faiths. When a Christian studies Buddhist sutras and comes to admire the piety and purity of a noble Buddhist, he cannot sincerely and truthfully deny that the reality that there is in the life of such a person is the same reality that he himself tries to reach. This reality somehow transcends all theologies, all symbolic expressions and, in fact, all words. For a Christian, it cannot be but that God has made all human beings to seek after Him. And this common seeking is real cause for genuine fellowship. Thus it is a fact today, that Christians and other religionists and even many without affiliation with formal religions, are having fellowship which may well be called by the name of Christian unity. On the other hand, the reflection must have come to many of us whether in the insistence on externalities and particularisms there may not be a loss sustained, a loss of fellowship even within the Christian fold.

Does a Christian make a compromise in extending fellowship indefinitely to all seekers of truth and of God? Does he lose his faith in so doing? I cannot answer for others, nor can others judge me. The matter is natural and can speak for itself. For me it is inconceivable that open-minded sharing can impoverish or destroy one's faith.

Shall we Christians, then, leave off our efforts to secure Christian unity and let it grow up spontaneously? Are not earnest efforts in vain? The answer is assuredly, "No!". We are not to leave things

alone because unity has first of all to be cultivated. Without cultivation, the elements that make for unity, like plants in a garden, will run wild. Then the results must be gathered from time to time. Mencius gives us a wise warning when he says that one should not pluck up the roots of plants to see how they grow.

It may sound strange, but it is true that Christian unity will not become a world-fact if it is not forgotten in the face of a common task. When Christian bodies forget to talk about Christian unity as such, but think together on the world situation confronting Christianity today, true and vital unity will very likely emerge. No human being can find the integration of his character by rearranging the known elements of his life. He must come into vital relations with, and active response to, his physical, intellectual, and social environment, before he can hope to begin a process of moral unification. In like manner, Christian forces cannot rearrange themselves to get unity. They must first of all come into vital relations with the world problems of today and deal with actualities in cooperation before unity among themselves can appear. Christian thinkers and administrators today are realizing that this is so. For living unity is the unity that a living organism acquires in active response to environment; and it does not come in any other way. No internal integration comes about without appropriate external adjustments and readjustments.

What is there in the world situation, then, that challenges the Christian forces to be united in response to it? The world situation is clear. Every one who has watched the happenings of the last ten or even five years knows what it is. Its challenges to Christianity are unprecedented! First, to state the matter briefly, there is a growingly powerful secularism—a way of life that believes that God is no longer needed. God in the Christian sense, being non-existent, men must exert and help themselves. For weal or woe, man has made his own cobweb with threads of science, art, philosophy, law, commerce, government and international relations. It may be as frail as a spider's web but it seems to many to be more dependable than the idea of God, which unlike Nature cannot be conquered and harnessed to do man's bidding. If religion is ever needed, it is no other than human beings devoting themselves to each other. This thought is very contagious, specially among the younger generation. Can Christian bodies meet this formidable enemy without a united front?

There is the challenge of world economic struggles. The capitalist system, built on love of gain and power of controlling the persons of labourers, may have come to the end of its trail; but it will not die without a desperate fight. In the face of economic struggles, what is the message and duty of Christianity? Can Christians be doing things separately or even waiting to let wheat and tares grow ripe together? Is it not now the time of harvesting when both wheat and tares must be plucked up? Is not the economic situation full of danger to the spiritual life of mankind? Is it not enough to call for united action?

The world is also threatened with another great war. International relations are strained to the limit. Governments, great business concerns, all kinds of militarist organizations, are getting ready for the catastrophe. Those who are responsible for it cannot rule themselves as they are themselves in the clutch of its sweeping forces. The danger appears imminent. Imperialism and capitalism will either win and live on or die with the death of millions! Is this not enough to compel all Christian forces to come together as one to face the situation? Christians may not do much when a hurricane sweeps over the face of the earth; but they should have a united voice and a clear-cut stand. Christianity will not die, but all that has passed for it will certainly be destroyed until not even the names are left.

If we turn our attention to China, the situation is not very different. No country has a more gigantic task of social and economic reconstruction in a more difficult time. No country perhaps makes a stronger appeal to Christian denominations and societies to be one in helping her in her struggle for national existence. Can the Christian forces working in China pass by the appeal without a united effort to meet the need?

Let me mention at least two problems here that will take the corporate wisdom and power of all the Christian organizations in China to face. First, Chinese youths are in need of religion to give them strength to face the gigantic responsibilities that are awaiting them. We all know more or less the Chinese youth of today. He is a person limited in outlook, oppressed by the economic and political distress of his country, desirous of giving himself up to some great cause, e.g. to communism, for the salvation of his country, breaking through the control of the ancient family, shaken by modern thought of every type, and struggling against his own inexplicable inner disturbances. Sometimes he accepts a kind of Christianity made up of worn-out doctrines whose spiritual and ethical values are doubtful. He either becomes a dogmatic person or later on gives up his religion to be indifferent or to adopt something with a real "kick" in it. In fact, he has many delicate problems relating to sex, education, employment, family support, friendship, partly affiliations, social service, patriotism, war, going abroad, adventures, and the like. Finding the churches unpromising and unable to understand him, he drifts away. He will hardly join the ranks of Christian workers if economically he can help it. And yet he is terribly in need of religion!

At present, there is a Chinese Student Christian Movement, which has for its aim the reconstruction of China's social and economic life through men and women led by the spirit of Jesus Christ. Many churches have begun to get interested in it. But the greatest need is on the part of the churches, for they must soon make themselves acceptable to the rising generation. Young folks must be recruited for the ministry, for the various activities of the Christian movement. But there are question in the mind of the Chinese Christian youth which run something like this: "Is it worth my while to give my life to the church which conducts itself as if

there were nothing very important to do? What appreciable difference does the Christian movement make in Chinese life?" In Chinese youths today the Christian forces are facing a very formidable problem. They must unite in order to deal with them! It seems as though the voice of the young Chinese is crying: "Without a real Christian unity, no young recruit! Without an effective and united program of concrete, constructive, and creative service for the upbuilding of China, no youth to enter the service!"

The second problem is the problem of China's national rural reconstruction. Facing grave dangers, the Chinese nation has become awake to the fact that its salvation lies in the up-building of its rural life. Various movements, experiments, organizations have been started to do this. Long before this awakening of the Chinese people, the Christian churches had worked among China's farming population. The impression of many decades of Christian work among farmers, has not been very deep; perhaps because it has been dissociated from other aspects of life. The slow-moving but level-headed Chinese farmer has not been able to see the advantage of exchanging his goddess of mercy for the new god called Jesus Christ, at best a foreign deity. Furthermore, the preaching of the Gospel has not been a community affair. There has never been any attempt to establish a vital and active society within the larger rural society, both as an example and as a nucleus. Consequently the Christian community has never been built up—a community where religion is active in planting, cultivating and harvesting, in eating and drinking, in marrying and giving in marriage, in trading and country building. The churches have done their best according to the light they had. But now the situation is different. The nation is wide awake to the need of rural reconstruction. Does this not mean new opportunities and responsibilities for the Christian forces in China? If Christianity is the heaven that can leaven the whole lump, is this not the time for it to do so? But can the denominations do this work without seeking for united action?

Now the world situation, with secularism growing everyday, with severe economic struggles, and with war imminent and the situation in China with her national existence threatened by economic bankruptcy and external encroachments, all call for unity of the churches. At the same time the churches are themselves getting poorer and poorer because of the world economic depression and also because of lack of interest in the churches on the part of many Christians. Can the Christian forces not seek to come together far more closely than before for their own salvation and for meeting this unprecedented situation? In the face of common dangers and opportunities, we do not need any mechanical and forced union. What we need is a practical union in real spiritual fellowship in all humility, and in actual constructive service. We can believe that real unity is already here, and that a more effective and extensive union is in reserve for us. Before this becomes fact, there must be clearer visions, deeper desires for unity, greater cooperation in common tasks, more willingness on the part of older churches to give up their particularisms. There must be fiery trials. But through

pain and tribulations, the churches will learn and become one, not by conserving their external identities but by the grace of God. Let us not cease to exert ourselves in united works of love and prayer.

"Make firm our courage, Prince of Peace,
Unite our wills as one,

"What we from striving may not cease
Until Thy peace be won.

"Give us Thy strength to bear Thy Cross
Be true in spite of pain,

"O Christ, to us may grace be given
To follow in Thy train."

—=0=—

Christian Work in Formosa

HUGH MCMILLAN

FORMOSA (Taiwan) is the most southerly island of the Japanese Empire. Linked on the map to Japan proper by a dotted line of islands, it has seemed, to the western world at least, little more than an obscure and far away dot. Rapid progress, however, economic, industrial and to some extent cultural, aided by steam-ship lines, cables, newspapers and the radio, have helped to make Formosa better known and to link the island as closely to the empire's capital, Tokyo, as many places geographically nearer but without so many modern conveniences.

In the minds of many occidental people Formosa is commonly associated with China. Occasional letters from America and Europe still come addressed, "Formosa, China." This is due, no doubt, to the island's proximity on the map to the coast of China, (over night by boat to Amoy) and a long history of population movement from China across the Formosan channel.

For a long period (previous to 1895 when ceded to Japan) of about three centuries, though nominally part of China, little can be said of Formosa's political relationship with China. Chinese rulers in Formosa during the periods of Chinese influence were, "free lances; partly patriot, partly pirate"; able enough as rulers but unable to develop much patriotism towards the home land. The Formosan people themselves are for the most part the descendants of fortune hunters or fugitives from unsettled districts across the channel. In spite of having failed to find much fortune or even very greatly improved conditions from those from which they fled, they are, as a whole happier to be on this side of the channel than the other.

These people now number, according to the latest census, 4,641,689. The figure includes Hoklos and Hakka, also Pepohoan, and about 135,000 aborigines of seven tribes. It is among these people, chiefly the Hoklos, Hakka and Pepohoan, that mission work has been carried on for over half a century.

In the southern part of the island, the Synod of South Formosa as a mission of the Presbyterian Church of England, looks forward to 1935 for the celebration of the 70th. anniversary of its founding. In 1932 North Formosa, a mission of the Presbyterian Church in Canada, celebrated its 60th. anniversary. This work, divided for administration into north and south, due to the earliest missionaries having come from different areas geographically and different sending organizations, tends slowly toward unity as the native church grows in strength and the island's spiritual needs are considered from the inside. Some of the factors aiding in this direction are, common problems, modern means of communication, the influence of Christian leaders, literature etc. from the common source—Japan proper, and the tendency to think more and more in terms of an indigenous church.

More than half a century ago communication was not as easy as now-a-days but even in spite of having to do the hundred and fifty or two hundred miles on foot or in sedan chair, the earliest missionaries occasionally worked together. Dr. Campbell, "the first ordained missionary to Taiwan-fu, then capital of the Island of Formosa" went in 1873 to visit Dr. G. L. MacKay, the first missionary to North Formosa. Dr. Campbell in his book, "Sketches from Formosa", records having that year "rowed, with Mr. MacKay, eleven miles up the Tamsui river to the village of Gaw-khaw-khi, where Mr. MacKay has a neat little chapel erected, and where the gospel is preached every Lord's day." "At the time of our visit," he goes on, "the prevailing feeling among the people seemed to be one of mere curiosity, and I was sorry that even the converts appeared to have such worldly notions regarding our work and everything connected with it—a mistake the Chinese easily fall into, but one which eats like dry rot into our efforts to build up a fine spiritual church." One feels like adding that even now converts have worldly notions regarding our work! These words, though written sixty years ago, suggest what is still a great obstacle to progress in the work. But is it any wonder that worldly notions prevail? How difficult it must be for the Chinese to understand us missionaries whose "standard of living" shows such striking contrast to their low level of economic subsistence! How can a "spiritual church" be built up where "worldly notions" based on foreign wealth and prestige prevail?

As early as 1912 the need for laying foundations looking toward the future of the Christian Church in the island was recognized. At the Edinburgh Conference in 1910, the uneconomy of two missions operating independently in such a small island was pointed out. Two years later, representatives from north and south, both native leaders and missionaries, met in Shoka, central Formosa, to constitute a Synod for Formosa. Among the matters for primary consideration by that first meeting was theological education. To unite the theological colleges would, it was thought, be a move in the direction of economy, besides making for a united approach to all church work. This would also encourage a higher standard of education in the ministry. These were considered the urgent needs twenty years ago,

and are certainly no less urgent to-day, but up till the present the hoped-for union college has not materialized. "Owing to certain circumstances" is an approximation of that vexatious Formosan phrase which falls like a cold, wet blanket on any such enthusiastic manifestations of the spirit. Early ways of doing things, associated with the forceful personalities who lay foundations, later take forms that require intense heat of conviction on the part of many before re-moulding is possible. In the movement towards a united theological college for Formosa, support has not yet been sufficiently strong for Synod to get far with its first order of business. Hence the synod, though meeting regularly every two years is very little more than an opportunity for clearing the air of accumulated local misunderstandings and for a certain amount of good fellowship.

Yet these twenty years of Synod's history have not been altogether unfruitful. The presence of a higher court of the church, even in form, has stimulated a good deal of thinking about the place of Christianity in the island as a whole. The Christian contribution toward the solution of moral and social problems, such as the opium habit, drink, polygamy, etc. is worth nothing. At each of the meetings of Synod a good deal of time has been given, in some form or other, to the discussion of these problems.

Before the organization of the native church into presbyteries and finally the Synod, opium smoking was not uncommon among influential native Christians and even among native Christian workers. This evil was attacked early in the history of Synod. In spite of difficulties involved in any attempt to purge the church of this habit suddenly, action was taken calling congregations everywhere to cut off from their membership rolls the names of opium smokers. For a time the action brought hardship to older church members who had acquired the habit while young, and pleas for leniency were often heard; but the church held firmly to its original decision. In 1931, as a measure to cope with the problem of illicit opium smoking, the Formosan Government passed a Regulation whereby licenses were issued to a large number of these smokers. At the same time police control of the traffic was tightened up and hospitals were opened where experimentation in the treatment of addicts has been undertaken. These increased efforts to stamp out the evil have made it less and less a problem directly affecting the church. Recently, however, cases have become known to the writer of Christians being asked by local officials to become government opium sales' agents. Those requested did not know whether to accept this as a compliment paid to honesty or to refuse it as a subtle temptation. Such cases may raise the opium problem from a new angle.

With regard to drink, a committee of Synod has been in existence for many years but little has been accomplished apart from some cooperation with temperance forces in Japan proper in the use of temperance educational films and the sale of some temperance badges. Meanwhile drink is greatly on the increase everywhere in the island. Beer cases, liquor shop signs and monopoly bureau advertising are as common as match boxes, restaurants or newspapers.

A further problem receiving the attention of the church as a whole has been that of polygamy. For many years the question of what should be the church's attitude to this problem was a major one in both Presbytery and Synod discussions. The final action, taken more than a decade ago, still stands. It may be summed up in three statements; a husband cannot be baptized so long as he has a concubine; the real wife can be baptized if she has not agreed to having a second wife in the house; the concubine can be baptized if her case is passed by Presbytery. This action gives congregations throughout the island guidance in dealing with the problem in their own communities and helps non-Christians to understand the Christian home ideal, an important contribution to present-day social life.

Contributing toward the solution of problems such as these, while important, is but a small part of the work of missions in Formosa. This small part, in the years past has been the special work of Synod, or the chief contribution credited to the native church, in co-operation of course, with missionaries. The greater part has been carried on in connection with the alleviation of suffering and the spread of education.

From the very beginning of the history of missions in Formosa, the alleviation of suffering became an important concern. Dr. Maxwell, the first missionary to South Formosa, was himself trained in medicine as well as a founder of clinics for souls. Dr. G. L. MacKay, the pioneer in North Formosa, found boxes of pills and salve, in addition to a pair of forceps, important visible equipment with which to begin the work invisible.

These early beginnings in meeting the physical needs of sufferers from disease grew into two medical institutions in the south, the Shinro Christian hospital in Tainan, and the Christian hospital in Shoka. In the north there is the MacKay Memorial Hospital in Taihoku. These institutions have been fortunate throughout the years in being administered by well-trained graduates from leading medical colleges in the British Isles and Canada. They are in the main self-supporting, that is in running expenses and the salaries of native staff. They also do much charitable work. The chief contribution of home-country churches has been the salaries of a small staff of foreign doctors and nurses. Though the numbers of Japanese and Formosan doctors and hospitals continue to increase to the point where there would seem to be no city or village street with further room for another doctor's or hospital sign, yet the mission institutions continue to thrive. The Government have shown themselves most favourable to the social value of the work carried on in these institutions, particularly as regards the treatment of tuberculosis or leprosy. Gifts of money are made frequently to each institution to assist in general expenses.

Recently in North Formosa an additional institution came into being. This is "Happy Mount Leprosy Colony", planned and carried through by Dr. Gushue-Taylor. It is now completed and ministering to the first group of patients. It is located at the foot of Mount Kannon, at Hachirifun, near the city of Taihoku.

In the late 1920's the increasing frequency with which leprosy patients came to the MacKay Memorial Hospital resulted in a special study of the disease and the problem of its eradication. A special clinic day resulted later in a clinic centre being opened across the street from the hospital. The increase in the number of patients resulted in two crowded clinic days a week instead of one, and Dr. Gushue-Taylor's special trips to study leprosy colonies around the world while on furlough. In all this the Government took a keen interest, and helped materially as well. The chief evidence of the Government's interest is in the fact that they themselves have already opened an institution for the treatment of leprosy in a site originally chosen by Dr. Gushue-Taylor and bearing the name, "The Happy Life Hospital." The writer visited that institution recently. It had over a hundred patients and a well-trained staff of Japanese and Formosan doctors and nurses. Thus through the stimulus given by Dr. Gushue-Taylor to this work, in about five years two modern institutions for the treatment of leprosy have come into being. This is a good start toward the eradication of a disease said to afflict from six to ten thousand of the island's population.

The organization of educational institutions represents another phase of missionary work in Formosa. This has been, and still is, almost wholly the responsibility of foreign workers. While it is unlikely that the church will ever be able to take responsibility for all the educational work begun by missionaries, it is interesting to note a growing interest in and responsibility for some of this educational work.

The newest department of educational work comes under this heading. Kindergartens have been established in connection with a number of congregations. These are almost wholly self-supporting, being kept up by the fees paid by parents of kindergarten pupils. Wherever kindergartens have been well supervised they have been most successful and have evoked nothing but praise; praise from primary school teachers pleased with the unusual progress made by pupils kindergarten-trained; praise and amazement expressed by non-Christian parents at the development in their children even at the expense of the strenuous objection of the little ones to idol worship in their homes. Kindergartens bid fair to become an important piece of educational work.

Boys' middle schools with dormitory space for about 200 in each have been in operation in Tainan, South Formosa, for nearly fifty years, and Tamsui, North Formosa for about a quarter of a century. In the administration of the Tainan Middle School, considerable progress towards making it an indigenous institution has been achieved. A large endowment fund has been raised locally and responsibility for some say in the management of the school has been given to the Formosans. In North Formosa the administration of the Tamsui school is still in the hands of the mission council. In 1925 many local Christians and non-Christians, however, contributed toward the construction of the present new school building. The school is supported by students' fees and by a grant from the Canadian Presbyterian Church.

Girls' middle schools also have been in existence for almost the same length of time as those for the boys. They are located in Tainan and Tamsui. The Tainan school has dormitory accommodation for about 150 and the Tamsui school for about 100. Both boys' and girls' schools have, in addition, a large enrollment of day pupils.

None of these schools are officially recognized by the Government. Recognition, according to present requirements, would virtually mean becoming an institution for secular education the same as any other government school. The cost of such an institution might be prohibitive for mission boards. But in a country like Japan where education is so highly organized, it is natural that private mission schools will be expected, sooner or later, to proceed toward recognition. Therefore, having falling revenue from mission boards at home to contend with, on the one hand, and the urge of the present-day national spirit, on the other hand, to have all schools come directly under the Government, mission middle schools in Formosa have come into a state of uncertainty as to their future.

The need for such schools, nevertheless, still exists. With primary or public schools graduating thousands every year, and middle schools able to accommodate but a small percentage of those who wish higher education, there is still a need and therefore no difficulty in getting pupils. The majority of these come from non-Christian homes. The schools provide opportunity for wholesome Christian influence.

The theological colleges of South and North Formosa are the oldest educational institutions. They were begun soon after the first missionaries arrived. This is natural since the very nature of the mission motive is to attract a group of those among whom the missionary works to come and learn from him. Their interests will, in a special sense, be theological. Being the oldest, however, does not mean that theological institutions belong only to the past. The growing consciousness as to the future of the church and the need of training leaders for the church's work, make theological education increasingly important. Whatever be the uncertainty about the continuance of the more secular educational institutions like middle schools, there can be no doubt about theological education and its place in the future history of the church in Formosa.

While both theological colleges at present draw most of their support, tutorial as well as financial, from English and Canadian Presbyterian churches, the South Formosa college has made more progress toward arousing interest and support on the part of the native church. One Sunday each year is set apart for specially considering the claims of the college on the church and a special offering is taken. Furthermore, a committee of the South Formosa church is appointed to consult with the college principal, a foreign missionary, as to policies governing the college administration.

The numbers of students usually range between twenty and thirty for each institution. These are nearly all graduates of either mission or government middle schools.

Students live in dormitory. They regulate their community life by their own committees. Up to the present time equal bursaries have been granted to all students sufficient to cover cost of living, but new policies are being worked out that will put these bursaries on a different basis. Theological lecture courses are given in Japanese, Formosan-Chinese, and English. Text books are in English, or Japanese translations of books by American and European writers on theological subjects.

During the past few years it has become popular for graduates of Formosan colleges to take further theological training in Japan proper. Several younger men in the Formosan church are full graduates of the Nippon Theological College, Tokyo, as well as of other Japanese colleges, in addition to their four years' training in Formosa.

In affiliation with the Tainan Theological College there has been established a Women's Theological Institute. Bible women and women workers in the church generally get opportunity there for further training. There are two grades; one for those whose previous education has been in the public school only; and one for those who have had middle school education. Tamsui, North Formosa, also has a school for the training of Bible women. These two institutions represent a beginning in the training of leadership in women's Christian activities in the future.

Going back to the beginnings of missionary work in Formosa, we find an interesting illustration of how the native church first came into being. From one point of view, the native church with this sort of beginning arose as a by-product of missionary work, but whatever the explanation, surely to get the native church well started is the real *raison d'être* of a mission's existence.

To Dr. Maxwell's beginnings of a hospital in Tainan came a patient from a far-away village. He suffered from a condition which native doctors only made worse. After treatment and contact with the missionary he went home cured. He felt like a new man and wanted to start out on a new life. It was all like a miracle to him, and he became a believer in God. He gathered a group around him in his home village in mid-Formosa to tell them about his experiences and about all he had heard and seen in Tainan. This group became one of the first congregations of the present Formosan native church.

Dr. Campbell in his book, "Sketches from Formosa," reports having visited this congregation on his return journey from a trip to North Formosa in 1873. He describes the enthusiastic welcome the group gave him and the worship they had together. Casually he also mentions the offering, and even the amount—the equivalent of £2 sterling. A goodly sum in those days. But think of the significance of any offering in those early days!

Here we have an example of a church founded by the Formosans themselves. Independent of foreign help but for the first impulse; independent of foreign money because they learned from the first

the meaning of giving; independent of foreign leadership with the exception of friendly visits and college assistance for their pastor—because from the beginning they had learned to propagate their own faith. From beginnings such as these there has grown up, in South Formosa, a native church of at present nearly thirty self-supporting pastoral charges and more than twice that number of not yet fully self-supporting congregations. The Christian community in South Formosa is well over thirty thousand. This native church draws from the mother church a grant reduced to only a few hundred pounds annually. In North Formosa there are about ten self-supporting congregations and more than fifty aid-receiving charges. Though progress in self-support has not been as rapid as in South Formosa, the church seems now ready to follow the South's example. The north has a Christian community of over 10,000.

Leadership in the church as a whole seems the need of the hour. Already in almost every population center of Hakka—or Hoklospeaking Formosans—there is a group of Christians. These have, in nearly every town or large village, a church building either rented, wholly or in part by themselves, or owned; usually owned. Each group also has a fully ordained pastor or an unordained evangelist as their leader. Their minister they support in whole or in part with their givings. These groups are usually as active or as inactive as their leader. In the matter of self-support, if the leader has a sense of mission in that community and loves his people, the matter of his financial support is not a problem—at least not for long. On the other hand if the leader feels that he has no mission, his whole attitude will reflect that lack of mission. Despite all he may do outwardly to act the part of minister, that congregation will instinctively catch his inner meaning. They will feel themselves poorer than they really are and will argue that "top sides" (the mission) should do most of the paying of the minister's salary. Quite a number of congregations, particularly in North Formosa, are at the point where if leaders were available self-support would soon follow. Thanks to the type of young men now coming forward for service in the church, the outlook looks bright indeed. May the spirit which inspired early missionaries inspire them so that the second chapter in missionary work may be no less glorious than the first.

Given native leaders of wisdom and vision, the church should rapidly develop along lines of self-support, self-government and self-propagation. Along with this development will come more unity than has been known in the past. This unity will give strength to win Formosa for Christ. Christians now number about one in a hundred of the population. It is the native minister's mission to live and work for Christ as a leader of a little group, among as many ninety-nines as there are members of his group. What does he think of this his mission, and the outlook? No words suit such a situation as this better than the old, yet ever new, Macedonian call. It was expressed recently in a group of young Formosan leaders; "Come over and help us!"

My Work Among the Tribes

T. TORRANCE

HAS any part of Szechwan been more neglected as a whole than its western border-lands? It was the impulsion of the great need there that led the writer to try and do something for the northwestern tribes' people. With his discovery that the Ch'iang Min followed an Old Testament type of religion the desire to give this worthy people the gospel story became irresistible. Thus our tribal work began.

A man, strangely prepared to assist us in it, was straightway at hand. No one could say he was intellectually brilliant, or had any outstanding gift save his simple faith in Jesus Christ, long tested out in hard experiences and earnest desire to win souls. He was exactly the kind of man needed. He excited no undue attention, bred no suspicion, created no fuss, gave no offence but went quietly and earnestly about his work. He was, therefore, left alone to pursue it.

He was told that his energies were to be devoted, first of all, to preaching to the Ch'iang. Their racial peculiarities and religious customs were carefully explained to him so that he might intelligently adapt his preaching to their needs. That gave him the necessary start. Moreover, it aroused an admiration for them which enabled him to approach them with a convincing and sympathetic interest which was invaluable. The Ch'iang soon sensed that he came among them not as the ordinary cynical Chinese. He had nothing of that reprehensible attitude which regarded them as "Man-Tsze" or barbarians but looked on all as worthy of respect and friendship. Within a year, by the blessing of the Lord, he had won several influential men. This gave the entree to many a home and village.

Our own itinerations, though by necessity confined to the time of the summer vacation, assisted largely in gaining the confidence of these mountain farmers. The Ch'iang, Scotch-like, never forget a kindness. Get within their reserve and they are the most generous of folks. A friendly chat on the house-top, a word fitly spoken by the wayside, the expression of sympathy in difficulty or trouble, the giving of a simple remedy or the extraction of a painful tooth makes them friends for ever. As they see your disinterested readiness to serve others they begin to look upon you as their own kith and kin. Until you came they, outside their own folks, had not met those wanting to give something to somebody for the mere sake of it.

Moreover, in mannerisms they note we come intimately near to themselves. We can relax in their midst. We are not on guard as elsewhere against those on the look out to exploit our Christian kindness and do not feel there is any one who will call a man a simpleton because he is strictly honest. The sight of this abandonment of suspicion and feeling of freedom in meeting their race—in a word the feeling of being at home with one and all—carries the castle of their hearts. They are ready then to listen with attention to the proclamation of the gospel. And when, with an intimate knowledge of their sacrificial customs you can tell them that Christ

came as the true Lamb of God to bear away men's sin, their attention is caught, for you are talking a religious language they readily understand.*

That God is holy, every White Stone on the roof and every sheet of white paper used in His worship, openly implies. That He can only be approached in prayer when sin has been expiated, every grove, every altar, every sacrifice, public and private, declares. Interpreted in the Atonement and the free grace of God in Jesus Christ, these immemorial Ch'iang customs doubly convince the thoughtful that the preacher is of the same "lineage" as their own fathers. If not, from whence comes the similarity of belief. He has the key to the elucidation of their ritual. The message he gives is the counterpart to their cherished faith. That cannot be accidental. The exactness whereby the old and the new fit into each other negatives any assertion of coincidence. Jesus Christ is indeed their own long expected Interpreter of their sacrifices and the One who gives them reality.

It will be understood, therefore, how our yearly visits have made the work take lasting shape. To deepen the knowledge of the Scriptures of those who showed their belief, we early adopted the plan of bringing down a number each year to Chengtu for Bible study. They lived for six weeks or two months in our own "compound" and we provided all with their food. Never shall we forget the joy of reading the Scriptures with these apt pupils and expounding their meaning to their thirsty souls. Their daily surprise and delight were marvellous to watch. On one thing they were unanimous: their ancient sacrifices and those of the Hebrews had a common origin. And at the end one conviction held all: their old religious customs were long out-of-date; their light dimmed in the dawning of the glory of Jesus Christ.

At one of these classes in 1926 a remarkable thing happened. We were then daily going through the Book of Acts and on that particular morning we were giving the students an exposition of the 22nd chapter. When we came to the 22nd verse where Paul's hostile audience gave wild vent to their fury in shouting, "Away with such a fellow from the earth etc", a fearful commotion arose on the street opposite the house. It was Christmas morning and a band of wild Reds came to the door denouncing the missionaries and cursing and blaspheming Christ. To save a raid on the premises we went and stood in the door-way. One after another mounted a stool to yell out his imprecations. If they had only dared, these fellows would have murdered us where we stood. Most threatening was their attitude. After they had gone, we came in and remarked to the Ch'iang students: You have had a very real exposition of the verse in question." "Indeed we have," all replied.

The preacher began his work first from the Weichow centre but soon we rented a place in Wenchuan, and work was prosecuted

*See "Work Among the Ch'iang Tribesmen," *Chinese Recorder*, February, 1930, page 100; also, "Evangelism in West China," *Chinese Recorder*, December, 1930, page 767.

from both these centres. A Ch'iang preacher joined him in his labours, adding considerably to the influence exerted. Naturally doors were opened to a local man that to an outsider would have remained long closed and a Ch'iang could talk to a Ch'iang as no other could. The partnership did well. Slowly mountain top after mountain top heard the old, old story. Their labours extended from T'ao Kuan to Lifan and from Weichow to Maochu and West to Hehmurchai and Sanchichai. The marching orders were to reach the Ch'iang people wherever they were to be found.

At Wenchuan they did more; they also went preaching among the Wasze tribesmen. The Wasze are a Chiarong people. Being Lamaists they were hard to reach yet now we have several Christian families among them, so that they have the distinction and honor of winning the first Ch'iang and the first Wasze for Christ.

When the house at Weichou was rented over our heads to the military, the Ch'iang Christians rented one at Tungminwai, a good centre at the confluence of the Tungmin stream and the T'o river. Here a small church after the style of a Ch'iang house has been erected. There is a room on the roof for the missionary visitor. At his coming the Christians descend from all their mountain sides in a fine united rally for worship. Though there is very much yet to be done a beginning has been made. The door is now wide open for any missionary to go with his message of eternal life. The lament of the writer has been that by force of circumstances he could give only a mere fraction of his time yearly to the work, and it was the greater because of the many primitive races in these western highlands the Ch'iang deserve the gospel first.

But the satisfaction has come that he tried to do something for them. With the baptism of believers at Wenchuan and Tungminwai the work became organized. A number of Chinese at both places have joined the church. No distinction of any kind was made in receiving them. All were made equally welcome. We who believed that in Christ there is neither Jew nor Greek, bond nor free drew all together as brethren in Him.

Yet the Chinese in the mountains as a whole have not taken kindly to our work. Old prejudices of superiority to the tribesmen could not be laid aside. Obstructions, official and otherwise, have been put in the way of the Ch'iang coming to church. Threats, more than once, were made and where these did not work, jeering at them became a favourite resort. An intimation was once given that any who yielded to the persuasions of the writer would be dealt with after he returned to Chengtu; and if the foreigner persisted in propagating his religion among them ways and means would be found of dealing with him too! The Wenchuan magistrate forcibly closed a Christian school that was opened in a village and said that those who adopted the foreign doctrine should be chased out of the country.

In addition the Christians had to bear opposition from certain Chinese false brethren who were envious of the success of our work. Evil reports were circulated to blacken the church and the

preachers contemptuously referred to as mere colporteurs. A serious attempt was also made by one or two men to prevent us bringing the Ch'iang to Chengtu for Bible study. Letters were written requesting answers in the hope that in some lapse of diction an occasion might be found to bring in an accusation against us.

But by the good hand of the Lord upon us we continued on our way. Our one counsel to the Christians has been to bear such contradiction of sinners patiently for Christ's sake. And with it has gone the advice never to get mixed up in political factions or any anti-government strife. Let who will engage in agitation, Christians must remain neutral and at all times show themselves loyal citizens of their country.

Once we had it in mind to send a preacher to the independent Chiarong States. To this end we brought down a Chiarong speaking man for Bible study. He did so well that when his Chief saw the improvement in him he imagined he could not spare him and recalled him for his own service—to our disappointment.

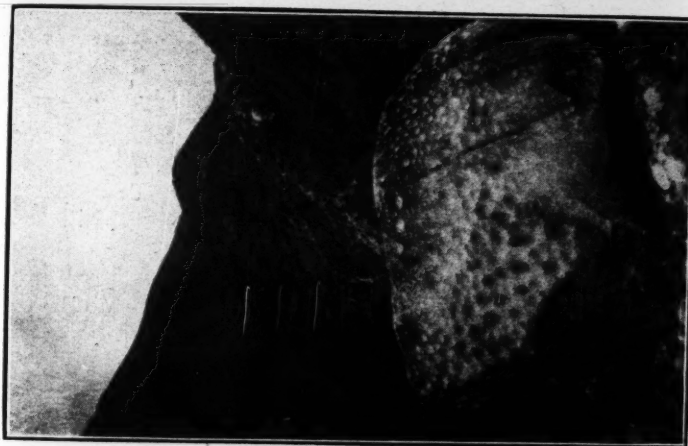
A Songpan venture succeeded better. An ex-A. B. S. colporteur, who happened to be at a loose end when he was needed, accepted an appointment to live in this important trading centre as a witness for Christ. The city controlled such a wide area and first and last had been so sadly neglected that the institution of constant Christian work here was imperative. And as there was no immediate prospect of any one doing it he was sent. Now he has determined, whatever happens, to round out his life's work in the district.

The Chinese and Mohammedans roughly halve the city between them. The Hsifan people live on all sides of it, while Tibetans, Bolotsze and Hehshui men visit it in goodly numbers. Chiarong from Somo come also in the summer time and Ch'iang from the south. As with the preacher sent to the Ch'iang this preacher's appearance excited at first no suspicious comment. Later when a few converts had been gained and it was seen he was indefatigable in distributing Christian literature alarm began to be expressed. In the city the Yao-Ch'i-Chiao sects of Buddhists are numerous and the preacher's presence was felt to be a rebuke to their belief. Once, too, word was sent him verbally from the Yamen that he was to cease preaching but the interdict soon ceased with the changing of this dark-minded official. If pro-tem he could do less in the city it meant simply he did more in the country around. With a Christian interpreter he visits the outlying villages and towns, where he disposes of gospels, catechisms and tracts in Tibetan script.

His presence in Songpan necessitated a visit from the missionary. But for some years the officials had successfully kept any one from going there by concocted stories of the unsafeness of the road from Bolotsze robbers. At Chengtu we intimated our intention of going there and as no embargo was put on our going we essayed to make the trial. At T'iehch'i, the beautiful little walled town which perished recently in the earthquake, we were rudely turned back. Our boxes were searched and when we asked why this was done the insulting answer from the petty official was that he had to protect



I.



II.

THE CH'ANG COUNTRY

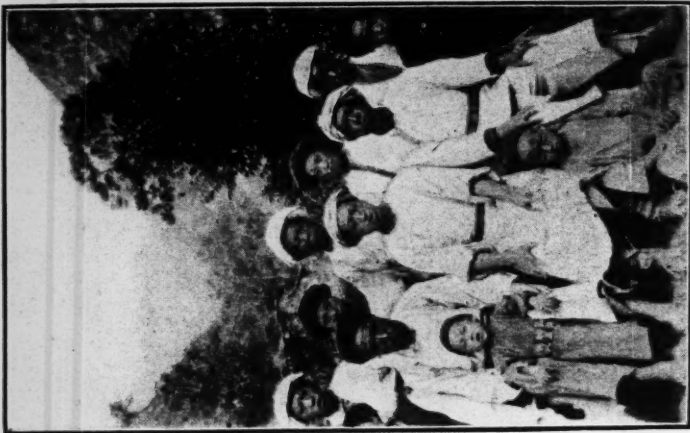
I.—Bridge at Yuchee on Way to Ch'iang Country. II.—"Rock Pitted by Demons"; marks actually made by goats. III.—In this Ch'iang Glen only Two Families Lack Church Members.

See article "My Work Among the Tribes".

Photos T. Torrance.



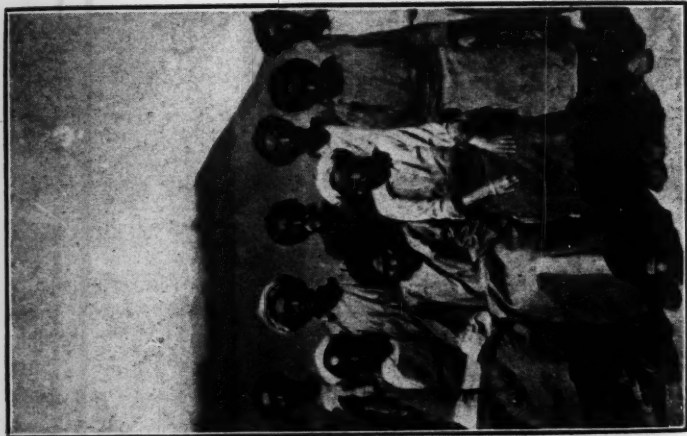
III.



I.

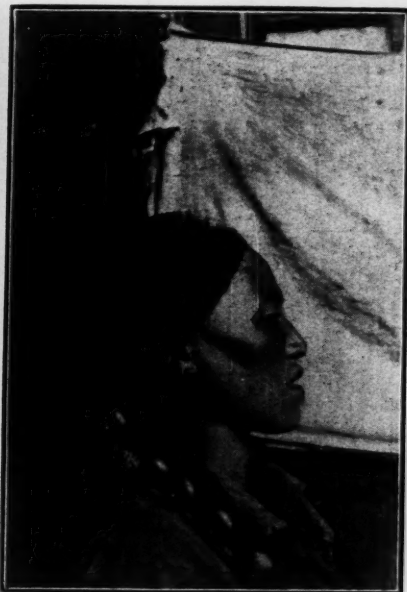
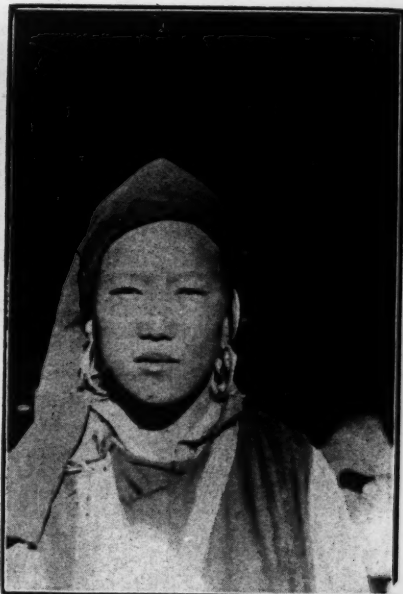
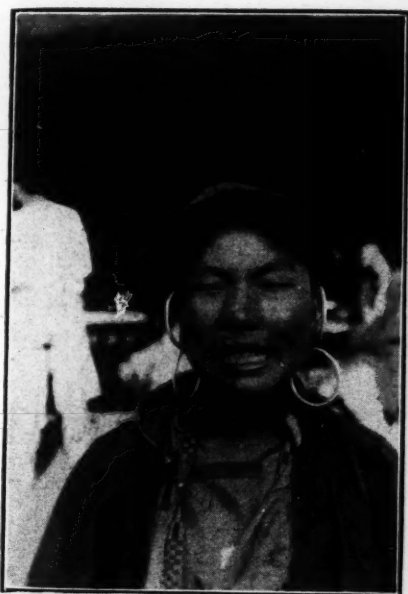


II.



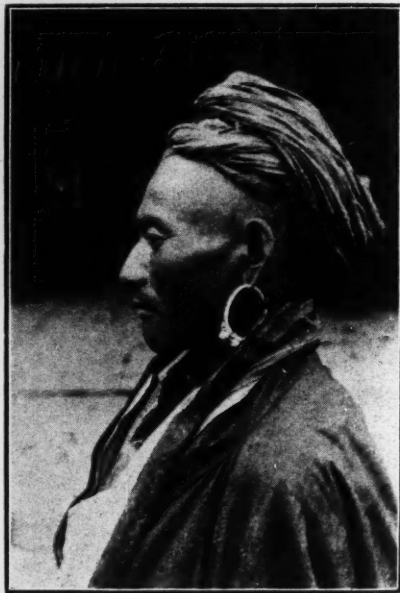
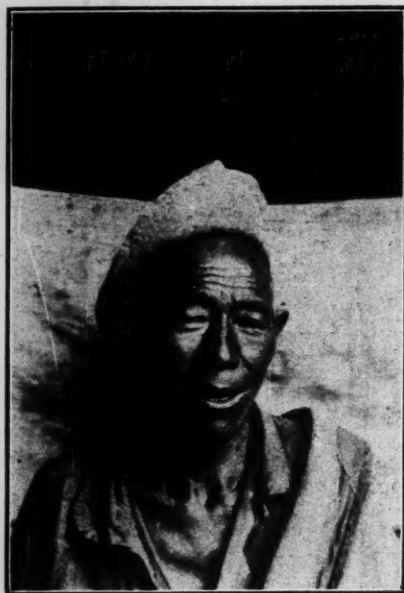
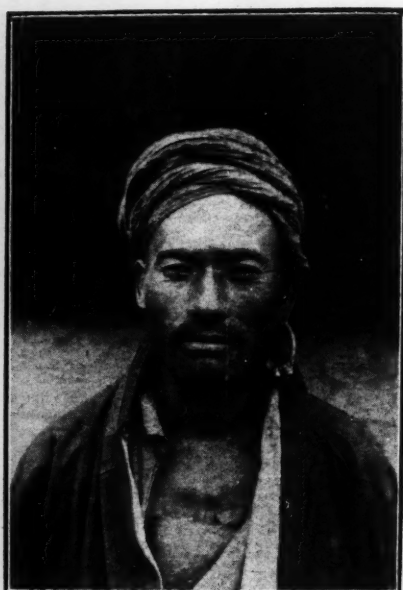
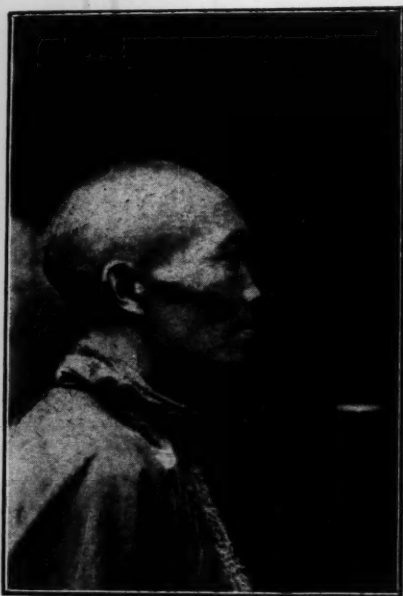
III.

I.—*Ch'iang Family.* II.—*Six Young Ch'iang Baptized in the Glen.*
 III.—*Ch'iang Men and Women Baptized at Mushangchai.*
 See article "My Work Among the Tribes".
 Photos T. Torrance.



HSI-FAN TRIBESWOMEN AT SONGPAN
See article "My Work Among the Tribes".

Photos, R. G. Agnew.



HSI-FAN TRIBESMEN AT SONGPAN
See article "My Work Among the Tribes".

Photos R. G. Agnew.

his people against the transport of arms and opium. We found irrefutable evidence that he acted under the orders of the colonel at Maöchou. On our production of this evidence later the colonel, it was seen, had injured the face of his superiors; which fact led to no opposition being made the following year to our going. A special passport was then given us. We extended our stay, met many of all classes there, made friends even among the military, and preached through interpreters to those who could not understand Chinese. Several Chinese and the first Bolotsze were baptized ere we left. These latter were indeed a cause of great joy.

Had we wished, we could have gone to Ngaba, to Maerkeh, to the Bolotsze country and even to Hehshui where only Russians have been so far. From what we saw and heard all these parts were open to a discreet missionary.

Another region that lay on our hearts was that West of Maöchou. Once we had natives from Sanchichai and Hehmurchai down to Chengtu for Bible study. These men on their return gave such a good report of the missionaries that a very friendly feeling towards the church was created. But we were never able to take advantage of it. In 1934 we had a Chinese, who knew the Hsifan region well, down for training and now he has gone there to preach the everlasting gospel to its various peoples.

It will be noted that we have four preachers at work. The Ch'iang preacher now works at his own charges, and takes care of the church at Tongminwai. No one can, therefore, say he is the servant of the foreigner. But with him labors a converted Chinese school-master and this man makes it his special work to visit all the mountain-top villages in his region.

One's yearly summer excursions among these tribesmen has invariably brought the keenest delight. Seated on the back of the faithful black mule travelling from place to place amid much magnificent scenery; meeting such warm-hearted folks; sleeping on their house tops in altitudes from 6,000 to 9,000 feet, with the stars in all their fascinating beauty watching over one at night, and with the thought that the undying message of a Saviour's love had been given to needy hearts never failed to make us feel we were having joys far above the angels.

Billy's feet I could trust like my own. Not once in any of these journeys did he throw me or let me down. Moving picture men would have been glad to have taken pictures of many of the places we negotiated together. His satin coat, his fineness of build elicited surprise everywhere. Frequently he served as an introduction to strangers. When they stopped to look at him or his appearance called forth a remark from them, we had the opportunity of turning the conversation where we wanted it.

In a certain village a man came to tell me how he had not forgotten the words spoken to him the year before, they were so good. He wanted to hear more. A bystander interrupted him by saying, "he was mistaken perhaps, was it not such and such a foreigner he had met before." "No", he said, "I am not." Then turning to me he

enquired, "are you not the pastor who rides the black mule?" We were known by the company we kept!

Tribes' work requires the foreign missionary. He is indispensable. When a beginning has been made local preachers are necessary. To do all the necessary mountain climbing is beyond the strength of any one. He must have help. To deny him that help would be exceedingly foolish. A cook and a directing evangelist are essential to every worker. Even the apostle Paul had his Timothy. This is altogether different from handing over foreign mission funds to settled pastors to use or not use as they choose. That policy leads to many a scandal where no foreign veto is exercised. These men we have used have been indispensable—as indispensable as the tools in the hands of a mechanic—and have proven the legitimacy of their employment.

We confess to have made a beginning only. No mass movement has yet come. We pray it may soon. The way to hasten it, we are convinced, is by gathering in selected persons in the winter time when farming operations are at a stand-still for Bible classes when afterwards those taught can return to evangelize their friends and neighbours.

The majority of the Ch'iang are illiterate. Through sheer grind of hardship and toil they have lost their own letters and failed, as a race, to acquire the Chinese. A number, however, can read Chinese. Hope turns to them to become Christian leaders among their brethren. Some among the Chiarong and the Hsifan can read Tibetan. To these we can supply Scriptures and tracts, but until the Bible is translated into their own language or dialect a handicap will lie on every preacher. In the meantime evangelization is in the main oral.

A factor which helped us greatly in Tribes' work came from our elementary knowledge of western medical treatment. Before coming to China we were fortunate enough to attend the twelve months' course of medical and surgical instruction given to intending missionaries at the Livingstone College, Leyton, London. The Tribes' people having no doctors of their own and often suffering from ailments which they found we could cure, opened wide their doors to us wherever we went. The cures wrought often seemed to them little short of the miraculous. Every year when we travelled through the region the cry sounded far and near that the missionary had come, and then down the mountain sides came patients, or their friends, hurrying, scurrying to find the help they sought.

Since we wanted to commend to them the free grace of God we invariably gave all medicines free. Very rarely did we find the generosity abused. We often marvelled as much at this as they marvelled at the effects of western medicine. Their gratitude they freely expressed in many ways. On different occasions when dysentery raged owing to a plague of flies the thankfulness they showed in seeing their friends restored to health was beautiful to see.

We tried more than once to improve their breed of cattle by sending them a semi-foreign young bull. But wretched luck nullified our efforts. Two were killed by falling down steep mountain sides, three died of disease, and one had to be turned into a mere ploughing animal because of the unsafe temper it developed.

This past summer (1904) we had a very profitable journey among these primitive peoples: 127 Chiang were baptized, six Wasze, fifteen Bolotsze and nine Chinese. The Bolotsze Christians at Songpan gave remarkable testimonies of God's preserving care over them in the terrible earth-quake of 1933. Not one of them lost their lives, nor did any of their houses fall. Poor and illiterate as they were, bare-footed and bare-headed, uncouth in appearance generally, regarded as the wild men of the north-west, they listened with intense interest to the gospel. The story of forgiveness through the redeeming love of Jesus Christ melted them to tears. The realization that God indeed cared for them, that in Christ men everywhere were brethren took strong hold are all. It was truly a hallowed Lord's day when these fifteen were baptized and our joy was all the greater because two Chinese found courage to come forward and he baptized with them.

Neither among the Chiang Christians did any lose their lives in the earthquake. And likewise none of their houses fell. As our band of Christians went with us from village to village witnessing to the reality of Christ as a living Saviour great enthusiasm fell on all. It was made very plain that He was in deed and in truth their own long-expected Sin-Bearer sent from Heaven. Though they had not heard the news before He was none the less real. There was no resisting the directness wherewith they made the announcement. Some held back but no one could find words to deny it.

The four Sunday services were days of great spiritual power. The faith of the Christians found strong confirmation. The church leaders had a new demonstration of how easy it is to evangelize when men went the right way about it. The Word of God had to be made known. It was essential to proclaim the gospel Christ ordained should be proclaimed. Since it was not of man but of God we had no right to diminish, alter or adulterate the divine message. The preacher should not adapt what he received to suit the whim, fancy or fashion of any school of human thought. He requires us to be faithful. Then the Holy Spirit was present to move on the hearts of men. It was wonderful what the gospel could do when given its chance. It was the power of God unto all who believed. Both Christians and church elders admitted readily that what they had seen made it perfectly plain that those now added to the churches were not won by any power of man's persuasion but entirely by the working of God's spirit through the publication of the evangel.

It is cheering to relate that at long last several foreign missionaries have been sent to Szechwan for Tribal work. The C.I.M. have designated four men to labour among the Chiarong whose habitat covers a wide region between the Chiang country and Tibet. Three

other C.I.M. men have gone to live at Longan or Pingwu, whose determination is to evangelize the tribes on the Szechwan-Kansu border.

The writer naturally holds no brief for the C.I.M. but he must say that this action is distinctly heartening, for this much he holds in common with this organization that the Lord, whatever the financial situation may be, is never hard-up; He will supply the needs of those who seek faithfully to obey his command of preaching the gospel to every creature. The present famine in mission funds we believe to be due largely to the mission boards at home. They have not been careful to keep to the front as they should have done the pure preaching of the pure gospel. They have too often chosen men and sent them to the field who were not able or not willing to do that, whereas the supreme purpose of every Christian missionary's work should be to make known Christ's message of salvation through His death and resurrection. Many have thus come among us who neither preach it or believe it. Frequently such men even oppose those who do preach the gospel. The problem of the evangelization of our border Tribes is none other than that of missions in general. When will our societies at home see fit to conduct Christian missions on Christ's own lines? Which is to put the gospel first! Mission methods and practices may and do differ but mission principles should not differ. And the leading principle is that since we preach Christ and not ourselves the gospel messenger who goes forth for His Name's sake goes not at his own charges. God will supply His need. It is necessary to state this here so that other societies may not be afraid either in these days to undertake work among our needy West China aborigines. Such is our wish and such our hope. If a Bible Society agent could venture in to establish churches there why may not any one? Let the need compel others as it did us and the reward will be as much theirs as it has been ours.

—=0=—

German Mission Work in China

ALFRED OELKE

ONE often hears nowadays the question:—"What about German mission work?" This question is very interesting because it implies that those who ask it imagine that, behind the difficulties with which German mission work is struggling there is a malevolent attitude of the present German government towards mission work abroad.

It may frankly be said that if anybody expects to find in the present difficulties of Germany missions throughout the world, any proof that newspaper canards concerning Germany contain truth, he must needs be very careful in judging and making his deductions as such an inference would be absolutely wrong.

Do German missions have extraordinary difficulties nowadays? Are these difficulties the result of measures taken by the German govern-

ment or not? Certainly the difficulties exist and they are extraordinary; they are also, to a very great extent, the result of measures taken by the German government. These are facts which we do not wish to deny; nor are we under the necessity of denying them as the result of pressure by any institution or power.

But we want to make it plain that those measures of the German government which have caused these difficulties to German missions are not directed against German foreign mission work as such; they are not, indeed, directed against any of the expressions of German life in foreign countries whether commercial, church or missionary. The rigid German currency restrictions which do not allow money to leave Germany were absolutely necessary because of the increasing difficulties which Germany has faced during recent years, difficulties which have their source in the dreadful "Dictate of Versailles". Happily, quite a number of foreign governments have recognised the dreadfulness of this Treaty and have agreed to abolish some of the worst of its clauses. The currency regulations which do not allow money to leave Germany are only temporary and will, we hope, ere long be lightened. They aim only to prevent another such fatal collapse of the Reichsmark as Germany had to face in the post-war period from 1923-1925 when the mark was so disastrously inflated.

The Berlin Missionary Society, which thoroughly understands the situation as it has been entrusted with authority to secure available foreign currencies from the German Reichsbank for all German Protestant missions, declares that the arrangement made by the German Reichsbank for allotting foreign currencies to German enterprises abroad has not overlooked German mission work; on the contrary, German missions have been favored so far as possible.

It is necessary to make these explanations before I deal in some detail with the great difficulties which German missions are now facing. I speak only of the work of the Berlin Missionary Society in China though the difficulties of other German missions cannot be much different except in the cases of those missions where the Chinese Church has reached a relatively high standard of self-support, or in those missions which have friends outside of Germany who are ready to help them through the present troublesome situation.

I have on my desk the latest issue of the Berlin Mission report, January 1935. The leading article, "Storm Over the New Year" written by the Director of the Berlin Missionary Society in Germany, Dr. theol. S. Knak says:—"Mission work is entering a year more serious than any for a long time. The recall of German missionaries from mission fields has already begun because there is no possibility of sending them the sums of money indispensable for living abroad. The German Government is not in a position to grant German missionary societies those amounts in foreign currency which would cover even the smallest amount of money needed to carry on the present work. Non-German missionary societies have started a scheme to assist in sending money to the mission fields threatened

by the above condition; but this can only provide partial and temporary help*

"It is unlikely that the whole of German mission work can be brought safely through this time of extraordinary distress. It is unlikely also that German mission work will be preserved in its entirety. Not only will dry branches be lopped off but also many a fresh and green branch and many a sound and live tree may be destroyed by the storm now sweeping over us. Undoubtedly a profound and important transformation of German mission work is unavoidable."

Therefore, when asked about the present condition of German mission work I can only point to the above sentences and say that we are in the midst of measures to meet our present exigences. All German missions have had more or less to face financial difficulties since the Versailles Treaty was made in 1919. At that time, however, the mission work of non-German peoples still had abundant resources for their work so that they had the opportunity to build up a sound economic foundation for those parts of the Chinese Church connected therewith. In referring to us the expression "Poor German Missions" was often used, especially in South Africa. Nevertheless, German missionaries in China also put forth effort to build up, with such small funds as were available, a safe foundation for work in the midst of a rural population which was *cum grano salis*—even poorer than the missionaries and which has been frequently hard pressed by Communists and soldiers. Where non-German missions could go forward with motor-car speed, German missions have had to go step by step, slowly, like carriers of burdens.

The most difficult time has come upon us before we are prepared to bear so many and such heavy blows without suffering harm. Chinese church members must now participate in our difficulties more than formerly in so far as they can. Parishes that might be able to support themselves after two or three years must endeavour to do so at once. If it is possible to put Chinese Christian members of our mission, in one or another district, under the care of non-German missions, we shall do so. We must discharge a large number of our workers and reduce the salaries of the rest in so far as the parishes cannot undertake these themselves. But the most painful blow is that we have been forced to close a number of primary schools which have an unrollment of five hundred pupils. Both Chinese and English newspapers took advantage of this sad necessity to strike a blow against Germany as a nation by saying:—"German

*While writing these lines I read a report in a newspaper from London under date of January 15th, giving details of a speech by Dr. J. H. Oldham, Secretary of the International Missionary Council. He says that it is not practical for missionary societies in England or America, already overwhelmed by their own work, to undertake heavy obligations in this connection but a suggestion has been made that missionary societies might contribute towards an "Emergency Fund" to relieve immediate hardships. The proposal was that help should be given in the form of loans to German societies, for which interest would be paid. The German missions would deposit an amount equivalent to the loans in Reichsmarks in a Bank in Germany so that the German people would not get out of the habit of giving to missions.

missions close all schools in China because funds meant for this work are now used in Germany to prepare for the second world war!" Such an inference is too ridiculous to be taken seriously! We are glad to report that two or three of these schools thus condemned to death will carry on in their own strength. It is unnecessary to add that the foreign missionary staff takes the lead in carrying the present heavy burdens and that the salaries of German missionaries have been reduced far below a living standard.

Thus a movement away from old methods of work to radically new ones is taking place. We cannot yet say whether these measures will suffice to save our mission work which is, as we believe, the work of the Lord Jesus Christ. One of our Chinese workers said to me: "It is all God's will. He shatters our confidence in foreign mission boards so that the way may be open for us to trust only in Him". That, we German missionaries also believe. Our duty is to listen—only to listen. We are at a turning point and at such a time God speaks in an especially loud voice. This is also the viewpoint of our own board. In the above mentioned article Dr. theol. Knak says:—"How can we meet this storm? Amos says, 'Shall there be any evil in the city and the Lord hath not done it?' And Jeremiah said, 'Who is he that saith, and it cometh to pass, when the Lord commandeth it not?'—If we want to find a road through this confusion, the first condition is that we do not look for persons on whom we can lay responsibility for the present situation. We should not say:—If we had done this or that; if we had listened to his advice; if we had consulted this or that one; then all would have been well! The difficulties in which our whole church is involved are caused by reasons too profound for us to deduce from them a few mistakes or to declare that they are accidental. The difficulties arise from historic necessities behind which we see the guiding hand of the Lord. We are in the midst of a judgment from our Lord. No human device, no improvement in organization, no clever or systematic planning could have averted this judgment. During such a time of crisis, old things are crushed regardless, though one can hardly see the coming newness.

If one could clearly see the newness that is coming, it would be easy to watch the breaking down of many old things! When nothing is visible, therefore, the time has come to have the faith to believe"

—=0=—

China and the Oxford Group Movement

GOD is speaking to China in these days "by divers portions" and "in divers manners". One of the clear ways in which He is speaking is through the Oxford Groups. The object of this short statement is to show how this world-tide of the Spirit is affecting China. We have heard Chinese of discernment say that this emphasis on group fellowship and witness is specially suited to China. However this may be, China was one of the early homes of the Groups; and the first house party was held at one of the summer resorts therein. Before this movement was known in the outside world it was already here, as many looking back less than

twenty years can remember. Even at that time it showed great vitality.

Since the time when Frank Buchman was in China during the period of the War, China has not had much contact with the Groups till recently. One link, however, might be noted. Bishop Roots was one who kept in touch with the growth of the movement in America and, on his return from visits there, used to report his experiences at Calvary Church, New York, the Rector of which was converted in China. From Bishop Roots' vivid accounts several received impressions which led to active co-operation.

During the interval, in different countries of the world, the Groups themselves have gone from strength to strength. Contact with China has now been renewed through those who have attended house parties in America, England or elsewhere. One of the first of these was a Chinese pastor who after an experience of Christ's power at a house party in America, gave witness thereof on his return. This was the beginning of a big group activity in one of the large cities of China. Scarcely a steamer arrives now which does not bring some one, from one or the other continent, with a changed outlook and new mission through contact with the groups, though their present-day influence in China is by no means limited to such. In a recent number of the *Chinese Recorder** a testimony was given by one who did not mind calling himself "a changed missionary". The change he records indicates what is happening to an increasing number. Every one such may mean a revival in some district in this country.

If one were to attempt to name the places concerning which information is available there would be danger of omitting some. But we are convinced that there is widespread manifestation of group fellowship, which, while varying in form in different places, is similar, as regards its main principles, to the Oxford Groups. These are not confined to one type of church or institution, rural or urban. Indication of this is seen in the interest shown at the various summer resorts last year; and at such places, as Peitaiho, Tsingtao, Chefoo, Kuling and Kuliang. From one of these comes this report, for instance:—"Altogether we felt when we separated at the end of the holiday, that sparks were being carried to many different parts of China, where, by the grace of God, they would light many fires in the hearts of men". Another wrote after a holiday:—"I am almost overwhelmed by the need of just the life which so many of us are finding through the fellowship with Christ expressed in the Groups."

At both Tsingtao and Kuling there was held a School of Life, the object being "to train in leadership those with whose lives God had already brought a change in this way." The School of Life at Kuling ended with a testimony meeting. First there was a testimony from one who showed what the Cross had meant in her life—sharing her vision and experience with the rest. After which followed many others making decisions to a fuller surrender and following of Christ along the line of obedience.

*December, 1934, page 755.

We can give here only a few impressions of how this movement is touching different phases of life in China. Detailed accounts have come from three provinces, showing how new life is coming to old converts in country districts, and how strengthened convictions are leading them to face up to the standards of Jesus Christ. It has been possible to pass on the method of "sharing" to quite simple village people, especially when based on passages of Scripture assigned beforehand. A mission secretary reported after a visit to a dozen or more village church groups in North China, that "Direct Bible study is being practised regularly, leading to personal prayer and sharing of personal experience." He testified, also, to the value of the Oxford Groups' method "in the intermediate stage between church planting and the emergence of a teaching ministry."

Reference has just been made to the village community. A picture also comes to mind of a Chinese drawing-room, with some thirty to forty people of culture holding a group. In the forefront are two university students, formerly bitter rivals, sitting together—for one helped to change the other. The leader is a returned student from America. While he was away his wife, who is also present, lived the life of a social butterfly but after seeing the change in her husband asked Christ to take away her love of dancing, gambling and dress. With such may be included some in China's official life, who are being helped by the literature and fellowship of friends in touch with the Groups' Movement.

A life of complete surrender means not only change of spiritual outlook. It extends into our economic relations. When a question was asked if there was any truth in the criticism that the Oxford Groups are interested only in changing individual lives, the answer given was news of an automobile firm, with Chinese and British as partners, whose declaration is, "God is the owner of this business." Besides submitting their business to God, they have a daily Bible class for their Chinese employees, and each day share with one another. There is, also, the case of the man who is visiting the Far East for business but of whom it has been said, "His real job is life-changing."

From the social and economic spheres one passes to think of the wider, international sphere. Where members of different nationalities share deeply, or work in a team, there is an overcoming of the racial barrier. And *ipso facto* there is contact with a world-wide movement. Just as there has been overcoming of bitter racial feelings in house parties in other countries, so there is a beginning along this line in the Far East. At a house party in Japan, where Chinese were present, a Japanese woman sent apologies to her sisters in China and begged them, with tears in her eyes, not to put the love of country above love for Christ and asked them to pray for her country. A Russian, at present unemployed, testified in a group in North China to the suffering of himself and family through leaving Christ, and to having *refound* Him this summer.

The value of the Groups' emphasis on guidance in the daily sphere of the home is being discovered afresh. A missionary's wife

said, "Before there were two wills in our home, my husband's and mine. Now we feel there is one—that is God's." Another after noting a new attitude of obedience in the children said; "it began when they saw *we* were different." In such cases children come into the fellowship of the "Quiet Time", and share in seeking common guidance. It would seem most difficult of all to bring servants into the sphere of sharing and family guidance. But there are certainly cases of this, extending to confessions of one's own failure or lapses of temper to them. A mission doctor discovered a servant gambling. Rather than dismiss him, as he would have done a short time before, he himself awoke afresh to the lack of healthy recreation in the lad's life and told him so. The result was amendment. His response was couched in these words, "You are my father. I am your son." All this is in the sphere of the "Family Team."

Though we mention the foreign community last it is not least in importance. This will be obvious to anyone who pictures the complex life, the varying backgrounds of those who come to the ports and concessions of China from any countries of the world. In these there is a depth of human need which is incalculable. An international team would probably find here its most fruitful field. Meanwhile there are definite cases of lives changed in recent months. These point to the harvest that is to be. There is great interest and influence below the surface. Except in one place, however, there are hardly any groups in the non-missionary foreign community, though quiet work by individuals or small teams is going on.

Taking a general view of the situation we may say that where the special message of the Group movement is emphasized, two results follow. First, on the *negative* side, a clearing away of hindrances, confession and restitution. In a certain church centre visited last Autumn "an elder through jealousy was conducting a similar business on the same street as a fellow church member and causing many to stumble. The evangelist was unhappy because of what he thought undue delay in ordination. It was a knotty situation." But "many of them found a new hope in the realization that Christ is the real and only answer to such messes as these." In view of all the possible misunderstandings, sins and hindrances in our professed Christian life it is being found that "behind such things there is locked up a revival of religion."

On the *positive* side there is seen new life, joy, fellowship. One returned from his summer holiday with new zest because the Lord had flooded his life with joy. Another, who after a Retreat consisting of eighty people in a certain district, realized anew the wonder of fellowship said:—"How we lived and worked on the old basis I cannot think!"

We wish to end this statement on the same note as that on which it began. We do not feel that the Group Movement is separate from other manifestations of God's Spirit in China. But it is bringing a fresh challenge of the message of Christ to individuals and a true vision of the Cross, drawing many to rediscover the Bible

and the task of seeking to win others. Just as in Japan Kagawa* is in close sympathy with it, (the book "For Sinners Only" was translated into Japanese under his direction) likewise in China the movement is being related to other movements and is in-filling existing activities. Thus one Methodist missionary writes, "our class meetings are pretty thorough-going groups these days."

On the wider national scale there is the Five Year Movement. While present at a recent meeting when, at the end of a three days' retreat various testimonies and confessions were being given, the fact came home to the mind that December, 1934, was actually the last month of the five years. What has been the result of all the well-aimed, sincere effort that has been put forth? As one thought of that question it became clear that the oft-repeated prayer, "*Lord, revive Thy Church beginning from me*", is being answered indeed.

—=0=—

In Remembrance

Mrs. Mandana Lyon.

MRS. Mandana E. Lyon passed away on December 23rd. 1934, at Pebble Beach, California, at the age of ninety-four years. She was born in Vermont in 1840. In 1869 she went to China as bride of a missionary of the Presbyterian Board of Foreign Missions. They journeyed from New York via the Isthmus of Panama to San Francisco and thence across the Pacific. They were sixty-nine days on the way. When Mr. and Mrs. Lyon went on furlough with their family ten years later, Mrs. Lyon found it necessary to stay at home to oversee the children's education. When she returned to China she entered into school and college work. In due time, the aging couple retired to a little home of their own in Ovid, New York.

In recent years Mrs. Lyon has lived with her oldest daughter, Mrs. Sharman. She came to Pebble Beach with Mrs. Sharman about fourteen months ago and here two of her children, missionaries to China, were able to visit her. Her oldest son, Dr. D. Willard Lyon went to see her immediately on his recent return from the Orient. Her youngest daughter, Miss Lois D. Lyon, visited her during her summer vacation. Up to two weeks before her passing, Mrs. Lyon was still carrying on an active correspondence with her seven children. On the day before she died, she was planning Christmas gifts for her great-grandchildren. The ashes will find their resting place beside her husband's grave in Ovid, New York.

—=0=—

Our Book Table

MOTSE, THE NEGLECTED RIVAL OF CONFUCIUS. Y. P. Mei, Ph.D.; Probsthain, London. 16s.

For any missionary interested in finding a good native stock on which to graft the teachings of Christ, no Chinese study can be of more value than the study of Mo Ti. In this volume by Prof. Mei we have the best summary

*See *Chinese Recorder*, February, 1935, page 129.

and appraisal of his ethical teachings that has yet appeared in English. It is a companion book for his earlier published "Ethical and Political Works of Motse", and is an essential adjunct to the study of the translation in this book. Indeed, one beginning the study of Motse had much better start with this critical essay about him, than plunge first into the chapters in the "Ethical and Political Works" on Universal Love, or The Will of Heaven, which look so inviting.

The introductory chapter, setting the stage for the philosopher, is an excellent picture of the prospective of Chinese history to the fifth century B.C., and the political situation in which the rival philosophes arose. It is all too brief, but interesting as written from the modern Chinese viewpoint. Clear comparisons are made in the chapters on Mo Ti's ethical, political, economic and religious views with the teachings of both Laotzu and Confucius on the points in question, and critical comment is quoted both from ancient sources and the two modern scholars who have done the most to make Mo Ti live again: Hu Shih and the late Liang Chi Chao. And what is especially appealing to the western student is Prof. Mei's wide range of knowledge of western philosophical thought, linking by frequent comparison the teachings of East and West. This has serious dangers if the westerner too readily pigeonholes Chinese thought in ready-made categories, but it is a cheering aid for the beginner.

Unfortunately the manuscript was prepared several years ago, and has evidently been delayed in publication without the benefit of revision to bring it up to date. A few slips in Prof. Mei's lucid English mark the text as genuine and untampered with by any western assistant. Some errors have crept into the notes. On p. 100, note 2, the reference is to chap. 77 rather than 76 of the Tao Teh Ching, and on p. 157, note 1, the reference should be to pp. 228-9 of the "Ethical and Political Works of Motse", rather than to pp. 128-9 as given. In the index two references are given under Pacifism, then a little further down the column under Passificism a full list is given. On the whole, however, the book upholds the high standard of the publisher's art maintained thus far in Probsthain's Oriental Series. The Chinese characters in notes, bibliography, and index are especially helpful.

The book is disappointingly short, little over two hundred pages. The author is almost over careful not to let any enthusiasm for his subject bias his critical view. Some who have studied this unique Chinese philosopher of the classical period have felt more warmth of religion than Dr. Mei reflects. However, at the close of his last chapter, he does allow himself to display a conviction of the importance of his subject in these words:—"we need—an integrated character. In answer to this need the principle of universal love as advocated by Jesus in the West and by Motse in China is yet unsurpassed if at all equalled. The recent revival of interest in Motse in Renaissance China has thus far been exclusively intellectual and scholastic. Its efforts have been spent on textual criticism and exposition. In the background of milleniums of neglect, all such attempts are necessary and to be welcomed. It may not be entirely out of place, however, for us to suggest that a more practical interest in Motse will also be well repaid. In fact the moving spirit of the Chinese Renaissance lies not so much in seeing what these ancients have said, as in finding out what they still have to say, to this day and generation. And to a society undergoing fundamental changes in practically all of its relationships, Motse's call to universal Love should make at least a live proposition and be given serious thought." E. W. Houlding.

CHURCH GROWTH IN KOREA. Alfred W. Wasson. *International Missionary Council, 156 Fifth Avenue, New York City.* Cloth; \$1.75; paper; \$0.40, U.S. currency.

This illuminating study should be read in connection with the "History of the Korea Mission, Presbyterian Church, U.S.A." which we reviewed in the *Chinese Recorder*, February, 1934, (page 118). It gives an insight into the membership leakage in the Korean churches of which we often hear but which

has not previously been analyzed and interpreted as clearly as is done in this study.

It is a study of the statistical growth of the Southern Methodist Church in Korea since its foundation—thirty-four years. Though it is confined to one mission the author frequently states that his deductions therefrom usually run parallel to those that might be drawn from the history of other missions. One wonders why either a history like the above or a study such as this has to be confined within the bounds of one mission when all the missions in Korea could be reviewed with relative ease. Nevertheless, we wish missionaries in China might widely read this book (162 pages) for it throws valuable light on the relation of church growth or retrogression to environmental influences. Some missions in China might be able to make a similar study though any such inclusive study of mission work in general therein is impossible as statistics have been kept in too disjointed a manner.

Two charts show what has happened to this one church in Korea and by implication to other churches therein. The numerical strength of members and probationers reached a high mark in 1909 and a higher one in 1934. Between these years there was a tremendous drop, with another lesser plunge down after 1924. The final result was that in 1930 the number was still somewhat lower than in 1909. The chart showing adult baptisms tells an even more disconcerting story. The numerical peak was reached in 1910 and has never been duplicated though the next peak, 1921, nearly equalled it. Between them also there is a tremendous drop so that in 1919 there were relatively few baptisms. In 1930 the total was still far below the peaks of both 1910 and 1921.

The purpose of this study is to show the causal relation of environmental conditions and church programs to the years of growth and decline. Since the pattern of church programs changed little, though there were periods of strenuous revival, the main causes of the tremendous variations in membership strength are environmental. The final start upward again (1927-30) is mainly due to the expansion of the church program to include efforts to solve social and economic problems.

In general the church studied has grown or slumped as it met or diverged from actual life needs and emergencies, both political and social. Interesting comments are made as to how propagandic promises about what Christian faith alone will do to regenerate society, apart from Christian participation in regenerative programs, recoil upon the church when disillusioned Christians find that such glowing promises are not realized. The preaching of ideals without effort to implement them came in time to be seen for what it is and is not. This part of the report might well be taken to heart by many missionaries in China. In any event to read this study will bring insight as to what really happens to churches in distinction from what people imagine happens. The church specifically studied while it knew how to win men did not know how to hold them or relate their needs to the message and efforts of the church. F.R.

TROIS SIECLES D'APOSTOLAT, *Mgr. Noel Gubbels O.F.M., Apostolic Vicar of I Ch'ang. The Franciscan Press. Wuchang. 1934 pp.440*

This interesting history of Roman Catholic missionary work in Hunan and Hupeh is the fourth and most recent volume in the series called "missionarius", books intended mainly for the use of missionaries. This volume, however, should make an even wider appeal, since it touches upon a number of points on which all students of Chinese history are interested.

The history of Catholic missions in Hunan and Hupeh is divided into three periods: the first, covering some 137 years, from the early days to the beginning of persecution in 1724; the second, covering about 140 years, up to 1870; and the last, bringing the story down to our own times. Mgr. Gubbels deals with the first two periods only, in his book, since, as he says, it would require a separate history for each Vicariate to do justice to the modern period.

In the first section of the book, we read of the coming of the pioneers, Ruggieri, De Spira, Figueredo, De Gouvea; of the long and devoted life of James Motel, who may be regarded as the real founder of Catholic missions in Hukuang; of the arrival of the Franciscans and of the French Jesuits. Chapter six is particularly useful to the student of missions, for the author gives us an able summary of methods and results during the first period, including part of a detailed report on the subject of missionary methods addressed by Lecomte to the Confessor of Louis XIV.

The second section of the book begins with a bird's eye view of the great persecution, and then takes up the story in detail. The origins of the most important churches; the story of the Portuguese and French Jesuits, up to the time of the suppression of the Company in 1775; as well as the general progress of the work are related. An interesting chapter is number thirteen, in which the work of the native missionaries trained in De Ripa's College for Chinese in Naples is described. In this connection it is interesting to note that out of 177 missionaries who worked in Hunan and Hupeh, between 1587 and 1870, 74 were Chinese.

Most valuable, as helps to the student, are the bibliography, the full Index, the lists of districts and Apostolic Vicars, the detailed Table of Contents, and the Chronological Table which gives the nationality, Chinese names, dates of arrival etc. of all missionaries who laboured in Hukuang up to 1870.

A. J. Garnier

A HOUSE DIVIDED. *Pearl S. Buck. Published by John Day in association with Reynal and Hitchcock, 386 Fourth Avenue, New York City. U. S. currency \$2.50.*

This novel is written in Mrs. Buck's usually placid style. To read is to sense beneath the surface the pressure of violent springs that ere they break through have mysteriously become little more than ripples. There is, it is true, frequent recognition that human impulses have spurts of wildness. One wishes occasionally for more fiery words to describe the turbulence often noted beneath the surface. But one realizes that this placidity of style pictures the Chinese character as it usually is. Its inner turbulence often issues in easy ripples only, until it reaches the point where all restraints are swept away.

It is the story of Wang Yuan the grandson of Wang Lung the main character of "Good Earth." Wang Yuan is caught by both the undertow of the old and the tide of the new civilizations which have been sweeping over each other in China during the three generations covered in the trilogy. The love of the soil never quite leaves him. Yet is he pulled hither and yon by the new influences and the new learning. Wang Lung, his grandfather fought with the soil to keep his soul on earth. Wang the Tiger (The hero of "Sons"), Yuan's father, was a belligerent soul ever at war with his fellows and eager for loot, though not without traits of strength. Wang Yuan, in contrast to both, is struggling to find his soul. He begins by revolting against the old social bonds. In this connection Mrs. Buck makes very real the inner struggle going on nowadays in every thoughtful Chinese. This struggle is heightened for Wang Yuan because he can look at all sides of a question. For him to choose a preference is always difficult. His hot-tempered revolutionary friends dub him flabby and his pleasure-seeking would-be cronies think him dull. Theirs are one-track minds and so less troubled than Yuan is about whys and hows. Wang Yuan cannot, either, yield so readily as they to the wildness of his impulses though their luring sweetness disturbs him frequently enough.

To escape the trouble arising from joining a revolutionary group—which almost lands him in front of a firing-squad!—Yuan is sent to America to study. There he learns both to hate and love the people of the United States. The inner reaction of a Chinese student to these conditions are portrayed with skilful sympathy. Friendship with an American girl, though it reveals that their minds are congenial, finds Wang Yuan held back by the subtil influence of racial

preference. His troubles in this regard end on return to China when he meets a woman of his own race trained along modern lines in China.

To us this novel revealed the difficulty modern Chinese youth have in finding a purpose for living in the midst of the upsets and influences that are at present clashing around and upon them. Wang Yuan is one of those thoughtful Chinese whom many residents in China know but who are not so easily known to those who from distant bases so frequently criticise China. The story ends where one might perhaps expect it to, with Wang Yuan and his companion facing life together without fear but with no major purpose as to their relation to the destiny of China as yet evolved. But of such and by such must the New China be built. The delineation of such characters is what gives this volume a live as well as a literary interest. F. R.

STRUGGLES OF THE JAPANESE

I. **MILITARISM AND FASCISM IN JAPAN.** *O. Tanin and E. Yohan. International Publishers, New York. U.S. currency \$2.50.*

II. **JAPAN IN CRISIS.** *Harry Emerson Wildes. Macmillan Co. New York. U.S. \$2.00.*

III. **THE SECOND-GENERATION JAPANESE PROBLEM.** *Edward K. Strong Jr. Stanford University Press, U.S. currency \$3.25.*

The first and second of these volumes deal with conditions and tendencies within Japan. The third treats of those young Japanese who born in the United States find themselves out of touch with their own civilization and faced with the difficulty of making their way among those of another race.

In "Militarism and Fascism in Japan" we view Japan through the eyes of those imbued with Soviet concepts. Whether they went to Japan is not clear. The book is based on an extensive study of Japanese documents. In it one sees, on the one hand, "finance capital", largely industrial, in its march towards ever greater concentration of its resources and power. On the other hand, there is the march of agricultural and feudal interests. In their striving against each other these two create the major issues in Japan's political life. The militarists, working with the monarchy, play off one against the other and steadily gain thereby in ascendancy. Through it all move those forces making for a fascist economy. Japan's aggressive expansionist policy is explained as necessary, in part, to keep the various factors moving in the direction the militarists desire. But underneath there are all kinds of ideas struggling against one another. After reading this book we felt that Japan is walking a tight rope with the weights on the ends of the balancing pole of such unstable and uncertain quantity that anything may happen. In the pit under the tight rope there is much suffering and muttering of the crowd.

"Japan in Crisis" was written by a professor of economics and sociology in Keio University. He writes, therefore, on the basis of experience and study within Japan. He writes, too, more as a sociologist than as an economist though he also makes occasional reference to fascist tendencies in Japan. He is quite frank. His treatment of education, for instance, leaves one feeling that it still needs careful attention. It is too much dominated by the idea of turning out safe and sane patriots to be really free. As to the place and prevalence of recognized prostitution Mr. Wildes is not as optimistic about its early elimination as some modern idealistic writers are. He lets in, perhaps, a little more light on the struggle going on between the powers that be and the people in general than the Soviet writers do. The tendency of Japanese police, too, to watch meticulously everyone is shown to be based on long-established customs. Because this volume is built up more on observation and less on statistics than the one by the Soviets we found it somewhat easier reading. One feels after reading it that Japan still has a considerable way to trek before she will be modern in any full sense of that word, except in imperialistic aspirations.

The results of the study put together in "The Second-Generation Japanese Problem" are the fruit of five years of investigation into the educational and

occupational opportunities offered to American citizens of Oriental races. It deals mainly with the Japanese. It is really a study in the field of vocational guidance. To read is to understand better just what sort of a problem Japanese in American territory have really been and how those they meet and themselves feel about and towards each other. In general these denationalized young Japanese meet the same problems faced by all youth when seeking a place in life. The problem of the former is, however, made more acute by reason of the injection into it of the racial issue. This issue of race does not affect so much the children of European immigrants. The volume is full of opinions expressed by those on both sides of the racial boundary. To study it is to realize that the race problem is not going to be solved by fervent upholding of ideals of human brotherhood alone, no matter how widespread. Natural tendencies in human nature have to be uprooted, and that nature re-educated over a long period, before any final and satisfactory way of having Oriental and other races live together will be found. No small part in the tendency of each to shy away from the other is due to mutual fear of economic competition. It would be a matter much easier to solve if the peoples of the world could learn how to live together economically. In short this book has a sobering as well as an enlightening effect. F. R.

HO MING, GIRL OF NEW CHINA. Elizabeth Foreman Lewis. The John C. Winston Co., U.S. Currency \$2.50.

How does a Chinese girl reared amid the quiet and retired scenes of a Chinese farmer's humble home wend her way in present-day China into a new and larger life? The trudging of Ho Ming in that direction provides a charmingly told answer to the question. The writer knows the inside of Chinese life and to some extent the curious turnings of Chinese minds as they meet new and unknown influences. Ho Ming, being unusually quick and bright, was permitted to sidestep the usual early marriage arrangements and, through the help of a modern-trained Chinese woman doctor, to go to school, finally taking up medical training. She is only seventeen when she reaches this point. Her wondering excursions into the widening life, the sometimes queerness of foreigners and their ways, even though missionaries, the local outburst against foreign innovations, the rapacious commandeering by soldiers sent to protect her town against bandits, Ho Ming's sharp insight into difficult situations—all are told in a manner quite naturally Chinese. Names and titles, for instance, follow the Chinese order. Thirty-seven illustrations (four in color) add reality to the tale. Quaint and proverbial observations on current incidents are frequent. These and the grumblings of an octogenarian mother-in-law, the sturdy industry of the farmer and his son, the winsome adventuresomeness of Ho Ming combine to make an excellent story. No attempt is made to indicate Chinese characteristics as such but those characteristics make themselves apparent nevertheless. The difficulty and slowness of the process of changing such simple people as make up the characters in this book into those willing to use modern hygiene and education are faithfully portrayed in the glimpses given into the actual musings and queryings of their minds. An excellent book to help westerners understand how rural and small-town minds in China are being expanded. Hints of Chinese faithfulness, sacrifice and courage help to make the picture of the Chinese character whole. F.R.

I. PARTNERS IN THE EXPANDING CHURCH. A. L. Warnshuis and Esther Strong, U.S. currency \$0.35.

II. FORERUNNERS OF A NEW AGE. Basil Mathews. U.S. currency \$0.75. Both published by International Missionary Council, 156 Fifth Avenue, New York City.

No. I outlines in considerable detail the present relations between the churches in the West and those in other lands. Use is made of the terms "older and younger" churches in describing this relationship. While these terms are

correct historically they have been objected to as still implying the subordination of the latter to the former. Why not now speak of the churches in the West and the Orient? Changes going on in these relations are given as found in many fields. Hints, too, of unsatisfactory elements there and of further developments are given.

No. II is "An interpretative report of a conference on the training of the ministry of the younger churches" which was held at Newark, New Jersey, U.S.A., near the end of 1934. In seven chapters it puts together the trends and insights developed in the discussions as carried on by the representative missionaries, educators and administrators who were present. The main emphasis is the necessity of mission forces concentrating on the training of leadership. Missions schools were originally started mainly for the purpose of preparing leaders for the church. Then mission service broadened out so that it involved the doing of many things of social value in addition to church services as such. Finally it is evident that the mission forces are beginning to concentrate again on the creation of leaders. But inasmuch as the service of the church has broadened tremendously the range of training for the needed leaders has followed suit. So that while missions may concentrate on training leaders the range of their services goes far beyond that envisaged by the earlier generation of mission educators. Undoubtedly, however, the mission forces must put their efforts into training others to do the work. That is the chief significance of this interpretative report. Probably in this new era of mission service missionaries will be leaders in training rather than leaders in doing things.

—o—

Correspondence

"Anglicans in China"

To the Editor

The Chinese Recorder

DEAR SIR:—Last evening when reading Mr. E. S. Lambert's letter on "Anglicans in China" in your issue for December 1934, my first thought was how pained Bishop Cassels (not Cassells as he spells it) would be by such a communication. While it is true that the first Anglicans to labour in Szechwan were connected with the China Inland Mission, the initiative which led to the founding of the West China Diocese came in a most generous and gracious manner from the Church Missionary Society. The relationship between the two organizations was of the most cordial and even affectionate nature, as the correspondence of those days proves; and this I can confirm from memory.

When I was privileged to write the Life of Bishop Cassels, the Archbishop of Canterbury kindly placed the necessary correspondence at my disposal. All that is necessary to substantiate what I have stated above will be found in the chapter intentionally entitled 'Love's Highway of Humility,' Here are some of Bishop Cassel's own words;

"To my intense astonishment my name has been mentioned to the Archbishop by the C.M.S. at the suggestion of Bishop Moule and others, and the C.M.S. have made a proposal to me on the matter."

But the C.M.S. had not approached W. W. Cassels before they had ascertained the mind of the C.I.M. administration. This is what the Secretary of the C.M.S. wrote to the Secretary of the C.I.M. (The letter is not in the Life, but I have published it elsewhere.)

"It is indeed a comfort for us to know that you will join your prayers with ours that this scheme, if carried out, may be overruled for the deepening and extending of the Church of Christ in western China."

There is no need to add more here, for the necessary details can be found in the Life. I would only add that the spirit of Bishop Cassels is revealed by these words of his; "I am in the dust before the Lord." Any other spirit would have pained him beyond measure.

I am, dear Sir,
Yours sincerely
MARSHALL BROOMHALL.

Jan. 25, 1935.

Do We Need A New Approach To Church Unity?

To the Editor,

The Chinese Recorder

DEAR SIR:—I read with deep interest your editorial on "Christian Unity Resurgent!" in the March issue of the *Chinese Recorder*. I rejoice with you in every new expression of interest in church unity and in the promotion of any movement which has for its object deeper and sympathetic study of church unity.

It would be, however, a great misfortune if the mistaken impression should be broadcasted and accepted that "it has become evident, that the Church of Christ in China is not the final approach to the unifying of the relationships of all Christian bodies in China", and that "for some time, too, it has been patent that the movement toward denominational integration as a preliminary to a wider unity, has gone as far as it could in that connection" and that "a new approach was in order."

I wonder what facts, Mr. Editor, you had available to justify such a statement. We have learned by experience that real substantial effort to achieve church unity is not promoted by wide advertising or much publicity. There is right at this moment a greater interest shown by a larger number of denominational groups in China who are definitely and sympathetically facing the next step toward organic union with the Church of Christ in China than at any time in the last five years.

This approach toward the achievement of church unity, far from

reaching the end of the tether, we who are most intimately related with it feel, is moving forward in a most encouraging degree. The present situation causes us to believe more than ever that up to the present it is the most hopeful pathway in the adventure toward church unity. We who have trodden this pathway thus far would be the last to claim that it is the final pathway. We can hope for nothing better than that it will before long emerge into a still wider avenue which will continue to broaden as it approaches the ultimate objective which is nothing less than the union of all the communions within the Christian Movement in China.

We are happy to be associated with the denominational groups which met in Shanghai whose immediate purpose is to get better acquainted with each other and study together the whole question of church unity as a preliminary approach to the later drafting of a scheme for achieving organic unity. When that time arrives, it may be quite possible that they will discover the approach which the Church of Christ in China is making as the one which is offering the greatest promise of ultimate success. Under any circumstance, I am very glad, and I think I can say the same for my colleagues, to be associated with the newly organized group of "Friends of Church Unity" in China in the glorious adventure in striving to become one in Body as we now are in Spirit.

Yours sincerely,

A. R. KEPLER.

March 16, 1935,
Peiping.

—:0:—

The Present Situation

ONE YEAR OF THE YOUTH AND RELIGION MOVEMENT

(Published in a special Youth and Religion Issue of *Tung Kung* in February)

In January, 1934 the National Convention of Young Men's Christian Associations in China passed resolutions calling upon City and Student Y.M.C.A.'s to unite in a two-year Youth and Religion program. Underlying these resolutions were several assumptions. It was assumed:—(1) that religion should be presented to youth in ways especially related to their distinctive interests and needs as contrasted with the interests and needs of the old and middle-aged and of children; (2) that the Y.M.C.A. has a peculiar responsibility and

opportunity in bringing religion to bear upon the lives of educated youth; and (3) that conditions are now ripe for securing a ready hearing and response from youth to a constructive presentation of the claims of Christianity.

In a period of confusion, disillusionment and alarms, youth finds himself the unhappy victim of forces for which he is not responsible and over which he has no control. Seldom has youth faced such wide-spread insecurity, both economic and spiritual. The just demands which one hears expressed for "a way out" in the matter of livelihood is not more urgent than the demand for a faith which will clothe life with a significance. Alongside of acute anxiety with respect to jobs, there is evidence of a growing realization that "man does not live by bread alone." Fundamental in the life of the Y.M.C.A. is the conviction that the religion of Jesus Christ can fulfill these deepest hungers and this unquenchable demand for a living, life-giving faith.

When, however, the Convention in January enacted these resolutions, one could not help wondering whether anything would come out of them. Would the resolutions end as pious words printed in a convention report and filed away to gather dust? One did not doubt that the youth of China were in great moral and spiritual need. One believed that they would be attentive and responsive to a vital Christian message. But what about the Y.M.C.A. and allied Christian organizations working among youth? Were they ready to translate resolutions into definite plans and plans into dynamic action?

At the close of the first year of the Movement, it is possible to say that this Movement has really—moved! The National Committee and not a few city and student associations have taken their convention resolutions seriously. The National Committee: (1) has organized a Youth and Religion Committee which has carried out its commission with earnestness; (2) has set aside one of its ablest secretaries, Mr. E. H. Munson, national secretary for South China, to give a full year to the Movement; (3) has called to the staff another well-trained and devoted worker, Mr. C. C. Liang, for the task; (4) has produced a large number of books, pamphlets and study outlines on the personal and social aspects of religion; and (5) arranged for Dr. G. Sherwood Eddy and a group of fellow-workers to visit twenty odd important cities in China during the four concluding months of the year for Youth and Religion campaigns.

What of the local Associations? They, too, have implemented their good intentions by well-conceived plans and effective action. (1) They have (in almost every city) set up Youth and Religion Committees with members drawn from churches, schools, and Y.W.C.A.'s as well as the Y.M.C.A.'s. (2) They have set aside men as executive secretaries. (3) With the cooperation of other local agencies they have brought together more than 180,000 educated youth, admitted by ticket only, for Dr. Eddy's meetings alone. (4) They have organized and provided leaders for study groups in which several thousand young men and women have joined in the voluntary study of Christianity. (5) They have secured generous cooperation from the secular press through which Dr. Eddy's messages have reached large numbers of people who have not been able themselves to attend his meetings. In short, the Associations (in not a few cities) have succeeded in making religion a subject of serious study by considerable numbers of young people and of serious consideration by still larger numbers of people through public meetings, specially prepared literature and the press.

It is impossible to measure the results of this first year's work. A careful record of attendance and of decisions to follow Christ or to study Christianity has been kept. What these figures reveal is encouraging, but they do not begin to tell the story. At the opening meeting for government school students in Chengtu, the Chairman, introducing the speaker, said, "Twenty years ago while a student in Peiping I heard Dr. Eddy speak and under the influence of his message I became a Christian." For that man, an influential physician, this decision, made under similar circumstances twenty years ago, has meant a purposeful and useful life in a great city in the Far West. In practically

every city which Dr. Eddy has visited during his nine tours made in China during the past thirty years, there are men of the same sort who bear a similar testimony. Undoubtedly, twenty years hence there will be men up and down China leading meaningful and unselfish lives as a result of the Youth and Religion program conducted during the past year.

The Y.M.C.A. has made substantial progress in the recovery of its function as a religious agency among youth. Until ten years ago, the Association carried on an active religious work program in China. For several years its total enrolment in voluntary Bible study exceeded the total membership of the Associations. Then came the years of anti-religion agitation. Educated youth turned away from religion. Religious workers became discouraged, and in many cities aggressive religious work for educated youth came almost to a standstill. The past year has witnessed—within the Association, in the Christian community and in the general community—a new recognition of the Y.M.C.A. as an agency for relating youth to religion and religion to youth.

Religion has been presented, not as a duty, but in terms of high privilege; not as an end in itself, but as a means to abundant and effective living. Many who heard Dr. Eddy will recall his personal testimony when he said that for him religion had been: (1) a personal experience giving unity and richness to his own inner life, (2) a universal experience to be shared with men everywhere, (3) a satisfying experience enabling him to live joyously and triumphantly under all circumstances, (4) a rational experience gladly welcoming all truth as it may be discovered in whatever realm, and (5) a social experience driving him across the world to do his utmost in helping to build a fairer and better social order. These words may well epitomize the conception of religion held by those who are trying to guide the Youth and Religion Movement. An examination of the literature published by Association Press during the year will reveal the same view of religion and of its place in the life of youth. At a time when one-sided and intolerant expositions of religion are being widely heard, it is imperative that religion be presented (especially to educated youth) in such rich and inclusive terms.

But the task is hardly begun. (1) Thousands whose interests and hopes have been awakened as a result of the first year's work require opportunities for spiritual fellowship, for study, for worship, and for self-expression in significant forms of unselfish service. (2) Centers which failed to get started in 1934 must be enlisted in the Youth and Religion Movement in 1935. (3) Literature already produced must be distributed by the city and student Y.M.C.A.'s and by other local agencies and new books and pamphlets must be produced as planned in 1935. (4) The Y.M.C.A., in both its national and local relationships, must help to rally Christian workers among youth for mutual counsel, joint planning and cooperative action. (5) Chinese leaders must be found, enlisted and developed for serving the moral and spiritual needs of youth and this must be done in both national and local fields. Not less but more thought, prayer and effort must be put into the work of the all-Chinese, all-laymen Youth and Religion Deputation Team planned for the fall of 1935, than has been invested in Dr. Eddy's itinerary in 1934.

Never has it been more evident that civilization, if it is to survive, must develop new individual persons and a new system under which persons can live together. Christianity is a religion which proposes to transform men in their individual and in their collective lives. To the individual Jesus says, "You must be born again." To the world is He not again sounding out his stirring challenge, "The Kingdom of God is at hand"? As a Christian youth association, the Y.M.C.A. feels that it has a special responsibility for carrying forward this twofold purpose among youth—seeking the transformation of men and their cooperation in the building of a new world. The Youth and Religion program is one of the means through which the Association is trying to discharge this responsibility.

E. E. BARNETT.

THE FIRST HOUSE PARTY IN SHANGHAI

An earnest Christian woman in Hangchow remarked: "The Christians in Shanghai are more zealous for their religion than those in Hangchow." At first I thought this might be true; now I think that it is only true as regards a few Christians in Shanghai. The rest of them, including the writer, do not do much to prove their zeal. One illustration of this is Shanghai's First House Party.

A group of zealous Christians, mostly laymen, prayed for several weeks about it. They held meetings, also, three or four times each week. They sought guidance from God. Finally they all concluded that God wanted them to hold their first house party in the New Asia Hotel. This did not seem to me to be a suitable place for poor Christians. But as the majority of these Christians are quite well-to-do, they had no objection to the high cost involved. They were inclined to think, on the contrary, that \$2.50 per day is very cheap.

They all received guidance that the time should be Chinese New Year because then they would all have holiday. So Feb. 4, 5, 6 were decided on. Their idea was that everybody who attended should think of nothing but the winning of souls. One of them urged me to cancel my visit to my old parents at Ningpo. I did not exactly see it that way, but I cut my visit short and attended the meetings on Feb. 5th and 6th.

The most zealous groupers resided in the hotel, practically forgetting, for the time being, the outside world, their business and their homes. They concentrated their whole attention on the changing of people. The meals were rather ordinary, but no one kicked. The rooms were crowded also, but the richest grouper slept on a couch all three nights. He tried to practice "absolute unselfishness." He testified that since he had gone into the room first he chose the worst bed. This house party differed from an ordinary conference. There was no preaching, no lecturing, and no discussion. Everything was done in the spirit of sharing. There were, of course, some leaders. Most of these men and women shared their own defeats and sins. They had nothing of which to be proud.

I enjoyed the house party. I could see that people were changed. Some of them organized themselves into teams. Then they worked together on one person. They practiced all the psychological methods—suggestion, and confession. The result was simply wonderful. Many surrendered their lives, including some young folks.

Quite a few Shanghai preachers attended the house party. They shared their religious experiences with the rest. One of them told me he wished that his church might also have a group meeting. Quite a few missionaries attended also. A few shared their religious experiences. One of them shed tears when she shared.

At this first house party more than two hundred persons were registered; nearly one hundred stayed in the hotel practically all the time. Many considered this house party a success. Zealous persons are praying for another one at Easter. The place and time have not yet been decided upon.

I can see the blessings to be derived from such a party, though I also realize some of its limitations. I do not believe that I should attend such a party too often. Personally I find more inspiration in a small group. When it comes to a great gathering, I generally keep quiet. I cannot share deeply in a big gathering. This may be due to my lack of zeal. I believe, however, that we must do more personal work. I hope the zealous Christians will receive true guidance with reference to the next house party. I hope that Christians in other cities will become more zealous. I hope, also, that we may have more such in Shanghai. Z. K. Zia.

A MISSION TAKES A BACK SEAT

The Diocese of Western China comprises that area of Szechwan in which the Anglican Church is working. Of this large area Bishop Holden has episcopal oversight. Bishop Ku is his colleague in the eastern half of the diocese, which is the area in which the Anglican members of the China Inland Mission work; and Bishop Song in the western area, where the Church Missionary Society works. There is also at present one C.I.M. family in the latter part of the diocese. Each of the two portions has its own Synod composed of all ordained clergy, Chinese and foreign, with the addition of elected lay representatives, who also may be of either nationality. They thus represent what we have called by the awkward name "the indigenous church."

This report concerns that area in which practically all the foreign workers are missionaries of the Church Missionary Society, but the above preamble has been given for the sake of clearness because of the innovation this year by which the control of affairs in the western area has been handed over to the Church by the mission. Formerly the missionaries first met in conference, drew up the budget, decided on the location of missionaries, and did the bulk of the work. A certain amount of business was then handed over to the Western Sub-Synod, much of it in the form of "recommendations" which were almost certain to be accepted.

This year the process was reversed. The Western Sub-Synod met first and the recommendations were brought forward by its own elected committees—Evangelistic, Educational, Medical, and Financial. The budget was amended and adopted, the location of missionaries and Chinese workers decided upon, requests for and for the return of missionaries proceeding on furlough were forwarded; in fact the whole business of the Church was dealt with by the Synod. It was inevitable that a few things which should have been discussed were missed—partly because other bodies had sent their requests to members of the mission rather than to the Church; nevertheless considerable progress was made. The handling of the finances by the Church as a whole removed a stumbling block of long standing. It was found that with the very small sum at the disposal of the Church, the margin within which alterations in the budget could be made was very narrow, and that one part of the work could demand an increase only at the expense of another part.

A slight increase in the salaries of ministers was accorded, but it was ruled at the same time that no minister should be allowed in future to engage in trade of any form in order to augment his stipend; his whole time is to be given to his ministry. In addition to this, most of the clergy were requested to change their sphere of work and to move to another town in the interests of the Church as whole. This was an innovation calling for some sacrifice on the part of the clergy, and though there was considerable discussion several noble responses were made, and the resolution was passed unanimously. These decisions were a tremendous challenge to the clergy to "consider their high calling," and to place themselves unreservedly in the hands of the Church to be moved to any place in the interests of the Kingdom of God, in spite of family ties or financial difficulties. The laity, who formed the majority of the Synod and who were the truly elected representatives of the congregations, gave evidence of their interest in the affairs of the Church and of their consciousness of responsibility for its welfare.

Following on these resolutions came the ordination of a new deacon, Mr. Lin Tsen-chih. One could not but feel that the "call" to which he responded constituted a new challenge to selflessness on the part of the ministers. Another impressive part of the Synod was the farewell meeting for Miss Wells, the last of the pioneer missionaries of Western China. She has served forty-two years.

Then came the missionary conference. There was little business to be done except, after prayer and meditation, to discuss things like sailing arrangements for missionaries and affairs connected with the policy of the Church Missionary Society. These concerned the "Reduction Policy," a financial matter, and "Looking Forward"—a call to advance in spite of economic difficulties, the desire for

greater cooperation with other churches and missions, and the desire for some form of organic union. These two things, or rather one thing, greater cooperation leading if possible to organic union, were very much in the minds of the missionaries and are to be explored further and fostered so far as possible by representatives who were elected for that purpose. We earnestly hope that other churches will unite with us this year in a determined effort to purge the Church of God from the "sin of disunion. F.A.S.

—=0=—

Work and Workers

Former Governor of Szechwan Contributes to Mission Hospital:—

After about two weeks treatment in the mission hospital in Yachow, Szechwan, General Liu Wen Hwei, former governor of that province and uncle of the present governor, General Liu Hsiang, has given up the use of opium. He had smoked opium for some ten years. He did not reimburse the hospital in cash but promised it \$10,000.00 for X Ray equipment. General Liu Wen seemed very pleased to be released from drug addiction.

Foreign Students in China:—Mr.

J. C. Clark is organizing a party of American college students to visit the Far East this summer, the group to settle down in the fall for a semester of study, perhaps in Yenching University, Peiping. Incidentally it is interesting to note that a group of American students have been spending their junior college year as students of Lingnan University, Canton. Lingnan University hopes to welcome ten more students carefully selected in American colleges and brought out under a similar arrangement for the coming academic year. *Fellowship Notes*, Feb. 9, 1935.

"Nanking Incident" Free-Will Indemnity:—

In the "Nanking Incident" March, 1927, Nanking University suffered property losses to the extent of about \$315,000 (silver). The Vice-President of the University, Dr. J. E. Williams was killed during the same incident. The University made no claim for indemnity either for loss of life or for property damaged. Dr. C. T. Wang, then Minister of Foreign Affairs, announced that the Government proposed to make an appropriation of \$300,000 (silver) as a free gift to the institution. Last year the University received government securities to the approximate cash value

of \$122,000. This the University understands is a partial payment towards the \$300,000 which was formally sanctioned by the Executive Yuan in 1929.

Origins of Y.M.C.A. in China:—

"The earliest Y.M.C.A.'s in China were student Associations organized in mission schools under the inspiration and guidance of missionaries, themselves recent alumni of College Associations in America. The first Y.M.C.A. to be established outside the campus of a mission school was that organized in Tientsin. Its membership was composed mainly of undergraduates, drawn from the government schools of Tientsin. Included among its charter members were names which have since become distinguished in China and abroad. In spite of threatening conditions surrounding it, the Tientsin Y.M.C.A. is planning to signalize its fortieth anniversary this year by a program of expansion designed more adequately to serve the needs of the young men of the city. The first purely City Y.M.C.A., composed of educated youth but not primarily of undergraduates, was started thirty-five years ago in Shanghai." *Fellowship Notes*, Feb. 9, 1935.

Mobility of China's Population:—

Increasing mobility of population is one of the striking signs of modernization to be found in contemporary China. The needs of moving multitudes of youth passing in and out of our cities constitute a major responsibility of the Y.M.C.A. Mr. W. W. Lockwood enquired the other day as to where the men staying in the old Szechuen Road building (Shanghai) for the preceding six months hailed from. This is what he found: Kwangtung 131; Kiangsu 121; Chekiang 98; Fukien 86; Hopei 61; Shansi 54; Honan 51; Anhui 46;

Hupei 41; Hunan 36; Shantung 33; Yunnan 23; Szechwan 19; Kwangsi 19; Liaoning 4; Suiyuan 2; and Kansu 2. An occupational analysis showed that these 827 men included (in descending numbers) students, business men, officials, teachers, postal employees, aviators, bankers, railway employees, pastors, athletes, office workers, tourists and artists. *Fellowship Notes*, Feb. 9, 1935.

Youth and Religion Campaign:—

"Plans are being made for a Youth and Religion Deputation Team to visit important student centers in the fall. The work of this team will constitute the culminating point in the second year of this Youth and Religion movement, as the work of Dr. G. Sherwood Eddy and his team has been in the first year's program. The personnel of this second-year team will be all-Chinese and all-laymen. Round table discussions, personal interviews, addresses in schools and before other bodies, and public meetings for educated youth will be arranged. An effort is being made to secure a scientist, an educator, a rural worker, a woman, a man deeply versed in China's culture, and an able interpreter of Christianity as a philosophy and a way of life, to constitute the team. Dr. W. Y. Chen has been secured as the principal platform speaker. Dr. Chen studied psychology (and philosophy) in Syracuse University, Duke University, Harvard University, Cambridge University, the University of Berlin and in the Sorbonne. His gifts as a preacher, if anything, outshine even this formidable record of academic attainments." *Fellowship Notes*, Feb. 9, 1935.

Government Subsidy for Anti-Typhus Work:—The Microbiology Department, or anti-typhus laboratory directed by Father Rutten of the Scheut Fathers, at the Catholic University of Peking, has received a grant of \$10,000 from the Chinese Government. The subsidy is part of the surplus funds of the Boxer indemnity which are being distributed among some forty private universities in China. It had been objected that the Chinese as a rule do not die from exanthematic typhus, and hence this aid would benefit Europeans more than Chinese, but several re-

cent deaths in higher Chinese circles caused by this disease, are sufficient to refute the objection. Since 1931 when Father Rutten began his campaign against this dread disease in Mongolia, there has not been a single death among the missionary personnel, whereas during the 20 year period preceding, 84 missionaries died of the disease, 46 of whom were under the age of 35. *Fides*, December 8, 1934.

National Christian Council of India, Burma and Ceylon:—We have culled a few notes on the sixth biennial meeting of this Council from *The Guardian*, January 24, 1935. Financial stringency has handicapped the work of the Council. The German missions in India have been reduced practically to destitution. All other societies have had their incomes seriously curtailed. The Council decided to embark upon a great evangelistic enterprise. This campaign will be sponsored and guided by the Council and will relate the Gospel to the individual, social, political and economic aspects of life, laying special emphasis on Christian character. We note that two colleges are being closed with the result that the high schools connected therewith will be strengthened. Religious education has not, apparently, made much headway as "worship and the teaching of the Scriptures in many schools is still carried on in a manner that is 'formal and depressing'." The "conscience clause", it appears, has affected attendance on school worship and Scripture teaching very little. As a result one mission which had refused grants from the Government in order to insist on compulsory attendance on Bible classes in its colleges and schools has revised its policy and accepted the grants along with the "conscience clause." The Committee on Sex Hygiene is promoting sex education in schools. It also referred to birth control though in a manner that indicated that the committee was not a unit thereon.

Missionary Scholarships:—Three of the nine Missionary Fellowships and Scholarships assigned for 1935-36 by Union Theological Seminary, New York, came to China. The appointees were:

Rev. R. J. McMullen, Th.M., Ph.D.,
D.D., Hangchow Christian College,
Zakow, China.

Prof. M. O. Williams, Jr., M.A.
The Methodist Episcopal Church
South, Soochow University, Soochow,
China.

Mr. Egbert M. Hayes, B.D., Department
of Religious and Social Work,
Peiping Union Medical College,
Peiping, China.

The others went to Japan (3),
India (1), Turkey (1), and Egypt
(1).

Several Missionary Fellowships
(yielding \$750 a year and limited to
Seminary graduates) and Missionary
Scholarships (yielding \$450 a year)
are available annually for missionaries
on furlough and for especially
qualified nationals of mission lands.
Candidates should be persons of
special attainments or promise who
have already been engaged in actual
service, not undergraduate students.
Applications for 1936-1937 should
reach the Seminary by January 1st,
1936. *Further information* can be
obtained from the Registrar.

Twelve fully furnished apartments
are available for missionaries on
furlough. Detailed information about
these apartments can be secured by
addressing the Bursar.

Roman Catholic View of Chinese Thought:—"It is deplorable in the
extreme that the mental attitude prevailing
in modern Chinese intellectual circles
towards the great problems of human
life and destiny has been influenced
only in a minimal degree by consideration
of solutions propounded by the Catholic
Church. The bases upon which the modern
Chinese Intelligentsia is building up its
new philosophy of life are, *at their worst*,
the dogmatic utterances of atheistic
opponents of Christianity such as
Spencer, Darwin, Haeckel, Voltaire,
Comte, Schopenhauer, Nietzsche, Freud
and all other ancient and modern.
famous or infamous, members of that
Godless class; *at their best*, the comfortable
doctrines of the forty odd Protestant
sects, united and positive in nothing
but in their dogmatic condemnation
of the Catholic Church.

"The literature which constitutes
the mental pabulum of modern

China's reading public—treatises on
science, ethics, philosophy, history
and economics, and also reading
matter for popular consumption
furnished by the periodical and daily
press—reflects on practically every
page, the genius of atheistic and
Protestant schools of thought, from
which it draws its inspiration. The
policy evidenced in these multitudinous
out-pourings of the Chinese
writers, whenever they deign to take
notice of the Catholic Church, *when
favorable* is to damn her with faint
praise; *when hostile*, to condemn her
as the implacable foe of all progress
in science and philosophy, as a cruel
tyrant shackling the intellects and
enslaving the wills of her adherents,
as the friend of despots and oppressors
of the weak, as the nurture ground
of superstition and a sink of moral
corruption.

"Incidentally, it may be mentioned
here that the attitude of modern
educated Chinese towards the Catholic
Church very largely reflects the
suspicion and hostility characteristic
of the non-Catholic press. And the
seriousness of this situation is
emphasized by the total inadequacy
of the Catholic press to counteract
the deleterious effects of hostile
propaganda. In fact until the present
day, the activities of the Catholic
writers in China have been almost
wholly restricted to the production
of doctrinal tracts couched in the
inelegant phraseology familiar to
the untutored masses but unpalatable
to the pampered patrons of a
modernized Chinese literature. It is
only in very recent years that a
small beginning has been made in
the production of Catholic reading
matter, adapted in form and content,
to the needs of the up-to-date
Chinese reading public." Reverend
Clifford J. King, in article on
"The Apostolate of the Catholic
University of Peking," *Digest of the
Synodal Commission*, December,
1934.

Oxford Group in China:—The
subject of "The Significance for
Religious Education of the Group
Movement" was opened by Dr.
Idabelle Lewis Main. First she
acknowledged certain dangers in
the movement, promiscuous confession,
morbid self-analysis, emotionalism,
superstitious elements in the practice

of guidance, and preoccupation with the individual. But under criticism there had come a change of emphasis which had minimized these dangers. On the other hand the assets of the movement were its emphasis on the quiet time, obedience, inner control such as all educationists long to see developed, a warmth of fellowship in the place of formal worship, and the achievement of very remarkable results.

In the discussion that followed many spoke from their experience of this movement. It was recognised that there were limitations, such as those mentioned above. Some who are in the Oxford Group think this is the only method of doing Christian work. In some group meetings testimonies run rather thin. In others the testimonies are so powerful that the atmosphere is charged with suggestion and no opportunity is given for discussion, not even to ask a question. But it was gladly recognised how much group fellowship has to contribute to our Christian experience; it would seem that through it God can make his power available for us in strangely effective ways. Some one said that religious education is still largely a verbal process, or a taking hold of ideas; group fellowship is a great resource for the working of the power of God. Another said that her former antagonism had gone and that a book like "Inspired Children" did indicate the possibilities of inner control. In one school in South China it was said that there were twenty groups of students started by a teacher who had been greatly influenced. At a college a group had begun to share in a new way. In a theological college fifteen students, following a retreat, had formed a fellowship group which had been maintained by daily meetings even through examination time to the last day of term. The influence of this group was felt throughout the college. A serious quarrel was made up. One student had said that this was the greatest thing he had got out of the seminary.

In regard to the relation of these groups to the church, it was suggested that if people were not given warmth of fellowship and group life within the church, they would go out-

side it and find what they needed there. Do we want to encourage this in China? We might consider turning a Sunday school class into a little group for worship, study, fellowship and service. We need to bring this spirit of fellowship, which is the spirit of God Himself, into existing groups. Finally Dr. T. H. P. Sailer said that he looked with the greatest anticipation and hope to small groups and fellowships developing and being grafted on to the church in China. Notes from a discussion at the Annual Meeting of N.C.C.R.E. Nov. 11, 1934.

Notes from Japan:—The *Japan Christian Quarterly*, winter number, 1935, contains references to religion and Christianity in Japan that are of general interest. Interestingly the Editor mentions that the magazine is prohibited by law from commenting on recent naval parpoursers. There is, however, an editorial recommendation that Christians do all possible to stop the reckless talk going on about war between Japan and the United States.

In October, 1934, the Minister of Education invited representatives of Buddhism, Shintoism and Christianity to discuss with him the question of the spiritual revival of the people. He stressed the fact that "there had been a neglect of the religious emphasis in education" with very unsatisfactory results in public life. "The present government," he pointed out, "had determined to work for spiritual revival." He also pointed out that "religion had not been banned in public schools; that the only thing that had been prohibited was the holding of religious ceremonies." The conference showed that the temper in this matter on the part of the Government is entirely different from that which has obtained in former times. It was doubted that this change of attitude would be of any particular advantage to Christianity except that the recognition on all sides of the necessity of a personal religious faith and the marked increase in superstitious practises serve as a challenge to the Christian forces.

There has, it appears, been a rapid increase in the number of religious cults and quasi-religions in Japan.

The most popular of these are those with a Shinto back-ground. At present their number is about one thousand. One of the inciting causes of this increased interest in religion was a course of radio lectures given by Rev. Entai Tomomatsu early in 1934. "It is said that no other series of radio talks has ever made such a deep impression on the people as did his exposition of the Buddhist faith." The lectures when published as a "Textbook of Religion" sold over 200,000 copies in six months.

The publication of population statistics showed that during the year ending September 30, 1934, the population had increased 956,300. The average for the past ten years has been around 950,000 each year. The birth rate continues to be high and mortality is decreasing. "With an average of 20,000 emigrants going abroad yearly and 15,000 returning each year enthusiasm for an emigration policy is naturally decreasing."

At its Twelfth Annual Meeting the National Christian Council of Japan did some heart-searching revaluation of policies. Reports received indicated that, as compared with other years, Sunday school enrollment, church attendance and baptisms had slumped. At the same time Shintoism and Buddhism have maneuvered themselves into popular favor. This is partly because these indigenous faiths have found it easier than Christianity to capitalize the nation's interest in its traditional and age-long culture and to gear into the tremendous swing toward nationalism. After a careful consideration of the problems of cooperation this Annual Meeting took the following actions:—

"1. Regarding policies for evangelism in Japan, we believe that the Japanese Church should, in the main, take the initiative. However, we welcome assistance from abroad which is motivated by a positive urge.

"2. Because of the background of history connected with the missions of the individual communions working in Japan and because the work of some of these missions is already going through the process of readjustment, it will be difficult suddenly

to reorganize this work and cooperate on a union basis. However, where new projects are launched, we welcome joint administration.

"3. We favor the holding of a conference in Japan, in the not distant future, between representatives of foreign mission boards and representatives of the Japanese Church. We believe, however, that it will be difficult for such a conference to realize an absolute uniformity of opinion on which to base the policies and administration of evangelistic work in Japan."

It was urged, also, that "from now on foreign missionaries should function wholly within the organization and framework of the Japanese Church, and that funds from abroad should be contributed to and administered by the central administrative agency of each denomination." It was admitted that "cooperation between the churches of Japan and the churches of the West is difficult," and that "Japan and America seem to be drifting apart."

Reference was made, also, to the fact that the swing away from internationalism toward nationalism is causing translations of foreign books to be viewed with disfavor. "At present few Japanese publishers will attempt a translation."

The Development of Chinese Religion:—"The historical development of Chinese religion may be summarized as follows: 1. Period of Religious obscurities. It seems that Chinese Religion began with totemism or fetishism. During the nomadic days the principal objects of worship were the sun, the moon, and the stars; when agriculture developed, the principal gods were the spirits of the landscapes and those of the realm. The worship of the heavenly and earthly gods or spirits began with feudalism. Ancestor worship started during the Chow Dynasty. Its principal ritual was prayer, fasting, and bodily cleanliness. 2. Period of the establishment of Buddhism and Taoism. The former entered the country during the reign of *Mingti* (明帝) in the Han (漢) Dynasty. Buddhism began to flourish in the south at the time of the Three Kingdoms when the king of Wu was its

patron. During and after the Tsin (晉) Dynasty, many emperors and ministers as well as common people were its adherents. Taoism was founded by a certain *Chang Tao Ling* (張道陵), who claimed Lao-tzu (老子) as its progenitor. *T'ao Hung Ching* (陶弘景) and *K'ou Chien Chih* (寇謙之) were two of its most ardent expounders and supporters. T'ao in the south and K'ou in the north. Taoism flourished because many of the emperors throughout history were its patrons. 3. Period of eastward movement of Christianity. Lamaism—another branch of Buddhism entered China with the coming of the Mongolian invaders who founded the *Yuan* (元) Dynasty. Since then, many foreign religions entered the country. A branch of the Christian religion known as *Nestorianism* came during the reign of Emperor *Cheng Kuan* (貞觀) in the T'ang (唐) Dynasty, but after a short while it was extinguished. *Mohammedanism* entered China during the Sui (隋) and T'ang Dynasties, some of its adherents coming from Central Asia, and others from Arabia by sea to Canton. The principal dogmas of this religion are faith in God, prayer, charity, fasting, and pilgrimage to Mecca. The *Jelician* (也里可溫 Jehovah?) Sect, a supposed form of Christianity, came to China with the Mongolian Dynasty and vanished with its adherents. 4. The Period of Christian development. The Catholics came to China at the end of the Ming

Dynasty. Later due to their own internal dissension and dislike by the Manchu emperors, their activities were curtailed. In 1807 the Protestants came under the leadership of an English missionary Mr. Morrison. After the opium war with England their influence showed marked increase, and now Protestant missions are spreading all over the country. There are two important points concerning recent religious tendencies in China. (a) The Buddhist sect was rigidly controlled by the authorities during the Ming Dynasty, and the Ts'ing Emperors promoted Confucianism, so it has not gained much headway during the past five hundred years. Later, the *T'ai Ping* (太平) Rebellion also uprooted this system and almost exterminated it. But since the Republic, by adopting the doctrine of freedom of religious worship, together with internal reform in the sect itself, it seems that there is a revival of its activities. (b) In view of its unfamiliarity with Chinese attitudes and habits Christianity did not make much headway in the country, and even anti-Christian activities were resorted to by Chinese agitators on various occasions. But the Christian missionaries generally employ social service methods in the propagation of their faith, so there is still a great future before them.—Wang Hsinming (王新命), *Wenhua Chiehshue* (文化建設 Journal of Cultural Reconstruction, Shanghai), II, 1 (October 10, 1934), 83-93." *The Chinese Sociological Bulletin*, Oct. 1934.

—=0=—

Notes on Contributors

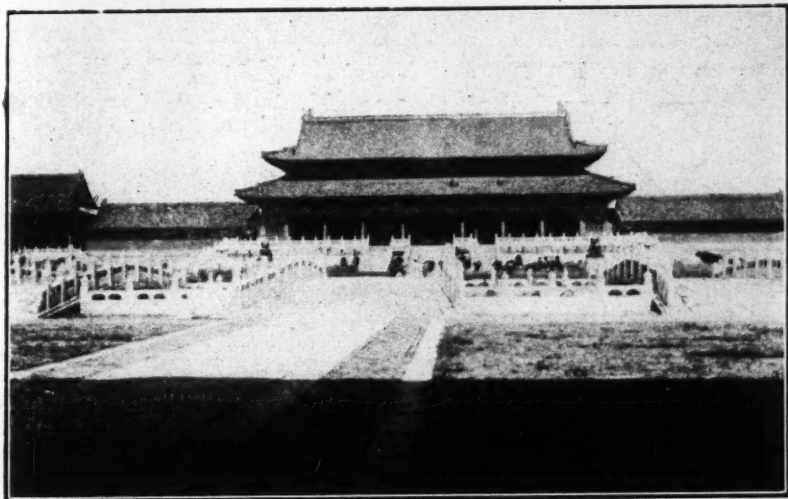
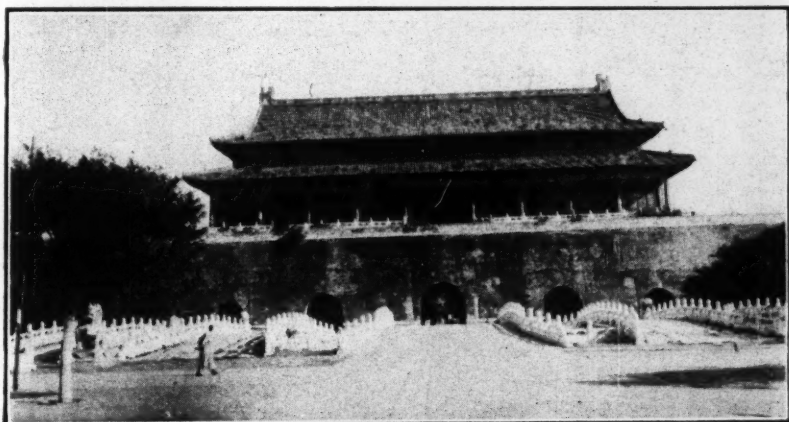
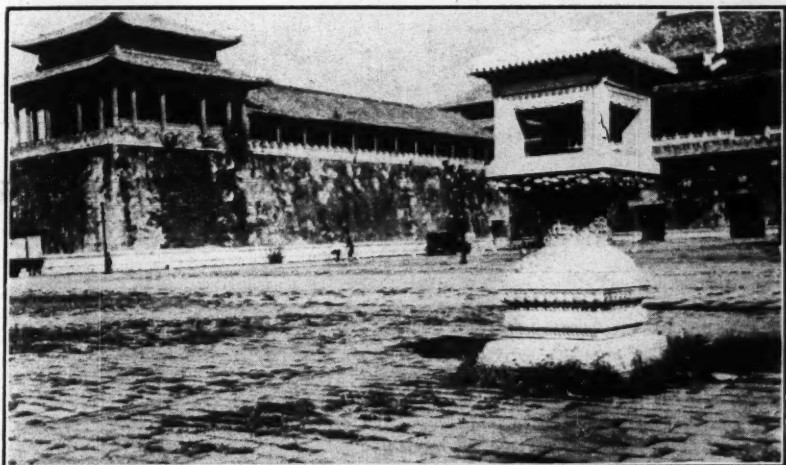
Dr. K. S. Latourette is D. Willis James Professor of Missions and Oriental History in Yale University.

Prof. T. C. Chao is Dean of the School of Religion, Yenching University, Peiping.

Rev. Hugh McMillan is connected with the Mackay Memorial Hospital, Taihoku, Taiwan, Japan.

Mr. T. Torrance was for many years agent of the American Bible Society located in Chengtu, Szechwan. He recently retired from China.

Rev. A. Oelke is a member of the Berlin Missionary Society located at Ha-Fong-Tsuen, Canton.



THE GRANDEUR THAT WAS CHINA—FORBIDDEN CITY, PEIPING